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THE
Reason Why
Not Infant Sprinkling,
BUT
BELIEVERS BAPTISM

Ought to be approved,

Is because the Lord Jesus Christ his
Fore-runner *John*, and Apostles
preach'd it, and practic'd it ;

As hereby will further appear

By Scripture Authority.

In about Forty **T E X T S**,
With Notes on every TEXT.

To which is added,

How Infant Sprinkling came in Fashion.

The Evil Tendencies of Infant Sprinkling.

Answers to Objections.

Differenc. betwⁿ Believr. Baptism & Infant Sprinkl.

With several other things.

By a Believer Baptized.

He that believeth and is baptized, shall be saved,
Mark 16. 16.

*The Eunuch said to Philip, I believe that Jesus
Christ is the Son of God -- And they went down
both into the Water, both Philip and the Eunuch,
and Philip baptized him, Act 8. 36, 37, 38.*

The Fourth Edition.

London, Printed 1695.

My Friend,

IF you are sincerely inquisitive about the Worship of God, praying to him for direction therein, and desire to know the Reasons Why Infant Sprinkling ought to be rejected, and Believers Baptism approved, then be pleased to consider this small Treatise, which as my Understanding I commend to you, and that in sincerity and love to our Lord Jesus Christ his Gospel, and your Information.

Wherein you may observe that the method taken to discover right Baptism by is clear from deceit, because every Text about Baptism is taken in order, as recorded in Holy Scripture, that thereby it may fairly and clearly appear to you as well as to me, that 'tis indeed Believers baptism that is the Gospel Ordinance required by Jesus Christ, and that it is not Infant Sprinkling. Besides, if you, as I have been, are rightly in love with your own Salvation, and consequently the Lord Jesus Christ, then you will find an aptness in your Soul to be obedient to the Ordinances of Christ, as parts of the Will of God. According to the Apostles saying, We are his Workmanship, created in Christ Jesus to good Works, Eph. 2. 10. and all from a principle of Love to God, Christ, his Gospel and Goodness, and the delight of them begotten in the Soul of the Regenerate.

This Soul considering redeeming Love, desires it may glorify God, according to John 15. 8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. John 14. 21. He that hath my Commandments and keepeth them, he it is that loveth me. And again, If ye keep my Commandments, ye shall abide in my Love, even

as

as I have kept my Fathers Commandments and abide in his Love, John 15. 10. And therefore it is that many in our Age that have an effectual work of Grace upon their Souls, have had also some Workings about Obedience to this great Gospel Ordinance of Believers Baptism: Tho' some of them have been baffled off, and their Light put out, and those Mortions stifled, whereby they have turned their back upon it.

But the Lord preserves this Light in some, and hath so in me; and therefore I submit to the prescribed Rule God hath given, tho' thereby I converse among a poor and despised People, according to the Apostle's observation of the Corinthian Saints, 1 Cor. 1. 26.

To follow a Religion because it is in Fashion, is not my Rule.

I have four sorts of People to deal with, and they require as many considerations to convince them, and therefore I give variety.

1. The ignorant World that do not like believers baptism, because it is commonly spoken evil of.

2. The superstitious World that don't like it, because it condemns part of their splendid way of worshipping.

3. The Professor that dissents from that ignorance and superstition, and zealously pursues a Reform'd, yet a Political way.

4. The Converted that admires the Love that work'd about the Salvation of the Sinner, and yet is somewhat blind about baptism, &c.

But those among whom I expect the Doctrine of believers baptism should be effectual, are all those that the Crucified Risen Jesus's Lo I am with you, shall give it success to.

This Sinner that's fallen in Love with the Lord Jesus, taketh him at his Word, and in that heat of first Love, dare do any thing for God, Luke 7. 47. This Soul is just touch'd with a Coal of holy Fire from the Altar, and is all in a flame, and takes the Glory of the World for Stubble. And as by Revelation from the Father, Mat. 11. 27. Mat. 1. 17. It believes that the mighty Jesus is the Son of God, so it believes that his Sovereign Will ought to be obeyed. And accordingly with the Fortitude that contemned Nebuchadnezzers Golden Image in the Face of a Fiery Furnace, contemns Infant sprinkling, and resolves to be Baptized or Dipped, saying, I must by baptism engage in my Lords Service, to fight the good fight of Faith, and lay hold on eternal life, thro' good report and evil report, for what am I, that I should pretend to a better way of Obedience than my Saviour hath appointed.

Your Christian Friend,

London,
1693.

C. D.

Yet for those of my Christian Brethren that are resolved upon their way of Infant Sprinkling, I in peace leave them to the Lord, & to their thoughts and way, and keep the Scripture Reason of Believers Baptism, for as many as shall have the grace to receive it. And so as I began in Love to our Lord Jesus Christ, I desire to end in love with all that love our Lord Jesus Christ.

as I have kept my Fathers Commandments and abide in his Love, John 15. 10. And therefore it is that many in our Age that have an effectual work of Grace upon their Souls, have had also some Workings about Obedience to this great Gospel Ordinance of Believers Baptism: Tho' some of them have been baffled off, and their Light put out, and those Mortions stifled, whereby they have turned their back upon it.

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CHAP. I. *Mat. 3. 1, 2, 5, 6:*

1. *In those Days came John the Baptist preaching in the wilderness of Judea.*

2. *And saying, Repent ye, for the Kingdom of Heaven is at Hand.*

5. *Then went out to him Jerusalem and all Judea, and all the Region round about Jordan.*

6. *And were baptised of him in Jordan, confessing their sins.*

I Note, That as soon as this first Evangelist *Matthew* had by direction of the Spirit of God, given a Relation of the Birth and preservation of our Lord Jesus Christ; he presently tells us of *John the Baptist* preaching and baptizing, thereby signifying, That Faith in Christ hath the preference, and that Obedience and Profession of Faith by baptism comes next in order.

Again, The Persons to be baptized were such as confessed their Sins; *but not Infants carried thither, and senseless of Sin.*

Again, They were baptized or dipped in a River, which they went to of their own Will, *but not sprinkled with a little Water out of a bason, or such like brought to them, or they carried to it whether they would or no.*

Again, Repentance was first preached, and then upon Signs of Repentance the People were afterwards baptized.

So that the Subjects of, and manner of baptism, neither were *Infants nor Sprinkling.*

CHAP. II. *Mat. 3. 7, 8.*

7. *But when he (John) saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O Generation of Vipers, who hath warned you to fly from the wrath to come ?*

8. *Bring forth therefore Fruits meet for Repentance.*

I Note, That those Persons that gave not Signs of Repentance were rejected from Baptism ; or thus, *No Persons were admitted to baptism but upon Signs of Repentance ; which John saw was wanting in some persons, and those he rejected as not intended in his Commission. And therefore Infants are not intended.*

Again, The Infants of believing Gentiles cannot be concerned in baptism, because not so much as the Infants of the Jews or Israelites were ; for John required Signs of Repentance before admittance to baptism, because only the true believers are the New Testament Israelites, and not Infants: They are not all Israel that are of Israel, Rom. 9. 6. Rom. 2. 28, 29.

Again, O Generation of Vipers, to a Religious People, that by Nature had Abraham to their Father, and to whom according to the Flesh pertained many Priviledges of the Covenant of God with Abraham, shows that Believers Children are not in Covenant, so as to give right to Baptism before they bring forth Fruits of Repentance. Baptism being intended to make a Visible Division between Unbelievers by Nature, and Believers by Grace.

CHAP. III. *Mat. 3. 9.*

And think not to say within your selves, we have Abraham to our Father: For I say unto you, that God is able of these Stones to raise up Children unto Abraham.

I note, That Parents being believers, do not entitle their Children to baptism. For God hath neither so confined himself by promise or the ordinary dispensation of his Grace, as Experience teacheth. Tho' he had promised many things to Abraham and his Seed by natural Generation, yet none could by that Generation claim a peculiar privilege in Gospel things: For instance, this of Baptism is now denied them, they being without Repentance, an Effect of another Generation. A being born again, born of God; *And if ye be Christs, then are ye Abraham's Seed, and Heirs according to promise, Gal. 3. 29. And you hath he quickened, who were dead in Trespases and Sins, Eph. 2. 1.* And therefore let none reckon themselves better than others, because they were born of believing or professing Parents, *For we are all by nature the Children of Wrath, as well as others, Eph. 2. 3.*

Again, If our right to this Ordinance (as some would have it) be founded in our believing Parents, *Rom. 4. 4.* how is it that an awakened Soul that hath been sprinkled in its Infancy, sees it self in an utter lost condition by nature? having no right to the Covenant of promise, or the Signs of it by any natural inherent Qualification, or birth-privilege: And when by Faith it comes to have a view of the Lord Jesus, then it sees that all religious visible privileges are enjoyed in the way of believing in him.

CHAP. IV. Mat. 3. 11.

Indeed Baptize you with Water unto Repentance; But he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall Baptize you with the Holy Ghost and with Fire.

I Note, That Repentance is an essential qualification for Baptism, that God in gathering his Gospel Church, Commissionates his Prophet *John* to preach it, to prepare fit Members for that Visible Church, and that also upon signs of Repentance, to admit them by Baptism! And that without those Signs, Baptism should not be administered; whereby it appears that God hath made Repentance as the Root or Tree, and Baptism as the Branch, and so Gospel Baptism cannot actually have a being without signs of Repentance; God hath ordained that Gospel Baptism should be the Fruit, on the Signs of Repentance. If you take away the cause, the effect ceases, and accordingly *John* Baptized none but them in whom he found the cause.

Again. John foreseeing the coming of the Lord Jesus, and considering the manner of Baptizing to be overwhelming in Water, takes occasion from thence to foretell of the abundance of the Holy Ghost, that the Saints should be endued with; and so it was fulfilled, *Acts* 2. 2, 3, 4. *And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, &c.*

CHAP. V. *Mat. 3. 13. 14. 15.*

13. *Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.*

14. *But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?*

15. *And Jesus answering, said unto him, suffer it to be so now, for thus it becometh us to fulfil all Righteousness; then he suffered him.*

I Note, that Baptism is of divine Institution, for the Son of God submitted to it as to Righteousness, that he might fulfil all the will of God; notwithstanding that the Prophet John the Administrator thought that the dignity and innocency of the Person of Christ was above that Administration: Yet Jesus saw his duty, as man standing in the room of the sinner, to give for him a perfect Obedience to divine Justice, and therefore submitted to Baptism or Dipping, leaving an Example for us to follow, *Mat. 28. 19. Acts 2. 38. Acts 10. 48.*

Again, It was first Jesus's choice to be baptized, and not John the Administrators to baptize him; and so in the choice, Jesus was active, and John passive: But Infants are altogether passive, and not at all active for sprinkling, but rather by crying, shew their dislike.

Again, Jesus to fulfil his Fathers righteous Will of baptizing, came where was much water, tho' it was many miles to it; but if a few drops would have done, then that might have been had where he was, and John might have come to him.

CHAP. VI. *Mat. 3. 16, 17.*

16. *And Jesus when he was baptized, went up straightway out of the Water, and lo the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him.*

17. *And lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased.*

I Note, That the Lord Jesus in his baptism, had not water brought to him, neither did he withdraw to a Rivolet, nor stand by the River-side, nor did a little water suffice, nor did he it in private; but he went down so far, and deep into the River, that the Text is express, *when he was baptized, he went up straightway out of the Water.* Mark, he went up out of the water, is the curious penning of the matter by the Holy Ghost, to shew the considerable depth our Lord went into the water to be dipt, that it may appear much water is necessary for the right Administration of baptism. This was his solemn Entrance into his publick Ministry.

Again, God the Father, the Creator of all things, the high and lofty one that inhabiteth Eternity, gives his Testimony to this his own ordinance of baptism, or dipping, by the Holy Ghost's glorious and miraculous appearing from Heaven in a visible descent, and the Father approving his Sons submitting to his righteous Will.

Thus never was any Church-Ordinance usher'd in with more Glory than the Ordinance of believers baptism.

CHAP.

CHAP. VII. *Mat. 21. 25, 26, 27.*

25. *The Baptism of John, whence was it, from Heaven or of Men? And they reasoned among themselves, saying, if we shall say from Heaven, he will say unto us why did ye not then believe him?*

26. *But if we say of Men, We fear the People, for all held John a Prophet.*

27. *And they answered Jesus, and said, we cannot tell.*

I Note, That some Men (tho' in the days of Christ) disowned the Doctrine of baptism upon Repentance, and John the first Preacher and Administrator of it: Because there was, as they thought, a peculiar saving Priviledge, unalterably annexed to the Children of Abraham, tho' when grown up were impenitent, *Joh. 8. 33.* but it was but a pharisaical thought.

Many that are not in love with Christ discover it, by not being in love with his Ordinance for his sake: And some again are willing their own Invention may serve for his Ordinance.

And it appears, *John 2. 23.* that this baptism of John was in much Water, and therefore he abode and preached in a place near much Water; but if a little Water would have done, then he might have Travel'd, and Preached and Sprinkled in the Hill Countrey, all over the Land; but to baptize or dip, he must be where is much Water, and therefore abode at *Enon*, a place by the river *Jordan*, because there was much water.

Behold our Jesus in disputation sheweth, that Dipping after repentance is from Heaven, but Sprinkling before signs of Repentance is of Man's Intention.

CHAP.

CHAP. VIII. *Matth. 28. 18, 19, 20.*

18. *All power is given unto me in Heav. & in Earth.*

19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

20. *Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the World. Amen.*

I Note, That here is Christ's Commission for *Teaching and Believers Baptism* given as he is King of Saints, that they may be subjected by Teaching, & as it were swear Allegiance to him by Baptism.

All power is given unto me, &c. shows us that the power of Commissioning is by God the Father given to his Son Jesus, whereby our Baptism is no longer to be called the Baptism of *John*, for it is become the Baptism of Christ.

Go ye therefore, &c. is the Sons exerting his Royal Authority, Legislative Power, and sending whom he pleaseth to preach his Gospel of Salvation, baptizing those that receive and obey it.

Lo, I am with you, &c. is the Holy Ghost's engaging to accompany faithful teaching & baptizing.

Thus the three glorious Persons concern'd in *John's* Baptizing our Lord Jesus, continueth Baptism in its place after Teaching, and accordingly have formed this Commission in that Order, *Teach all Nations, baptizing them, &c.*

Therefore the Ministers of the Gospel are to teach first, and upon the Success of their Ministry, baptize those that believe, and therefore unless Infants be capable of being taught, convinced of sin, and the Excellency of a Saviour, they are not within the reach of the Commission for Baptism.

CHAP.

CHAP. IX. *Mark* 1. 4, 5.

4. *John did baptize in the wilderness, and preach the Baptism of Repentance for the remission of sins.*

5. *And there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the River of Jordan, confessing their sins.*

I Note, that this Evangelist also relates that baptism was administered not at a river but in a river, by dipping of persons that went out, not carried out, and upon confession of sins, which Infants cannot do.

Again, Tho' the Pharisees that thought they knew the Law did not receive Baptism, yet God found a people that did upon confession of sins; and therefore let not us that are sincere for Christ and his Gospel, be afraid of the reproach of some Ecclesiastical Persons, but value the love of God, for the Text saith, *Whosoever shall be ashamed of me and of my words in this adulterous and sinful Generation, &c.* *Mark* 8. 38. *Matth.* 10. 32.

Again, I wonder how the Infant Sprinkling Ministers dare say, *In the Name of the Father, and of the Son, and of the holy Ghost, I baptize thee, &c.* When they do but Rantize or Sprinkle, and not Baptize or Dip.

If they will sprinkle in some bodies name, and not in their own, it is then (to my understanding) more proper and safe for them to say, *In the Name of the Father, Popes and religious Men, I sprinkle thee,* (according to the declared Will of the Nicetian Council in this case, *It is our Will that, &c.* and of the 5th. Council of Carthage, *An.* 416. *We will that, &c.* but this is not God's Will) and then they'll put no fallacy upon God's Ordinance of baptism, nor speak untruth in the name of the Trinity.

CHAP.

And let me here speak directly to some Christians that are for Infant-sprinkling; what tho' you believe personal Election, is there therefore a necessity that you must sprinkle your Infants, believing that that Election runs only in your Line by natural Generation? tho' it may be you can say as a great many can, that truly I do not know whether there be another Christian of my Generation or no; for they all by their Lives discover Ignorance and Unbelief of the Lord Jesus, or at most make but a *Laudian* profession: And then my Brethren, what encouragement have you to reckon that Election will run to your Generation after you, and that your Infants should be sprinkled.

Moreover, personal election is a secret residing only in God, then how can you personally apply Election before their personal believing?

Farthermore, Election gives no right to Baptism, until the elect person be taught or called, according to the commission of preaching and baptizing.

God's order of working about the Salvation of a sinner is, God elects and his Ministers calls; and the spirit going with the Word regenerates, and upon that comes a bending to obedience and profession. *Or thus*,

God elects, and Man preaches, and then God regenerates, and Man baptizeth. *God works first.*

First, Is the decree of salvation. *2dly*. The publishing of it. *3dly*. The change made in the soul. *4thly*. The sign thereof, and a profession which by the will of God ought to be done by dipping, (*see p. 25.*) as a lively Emblem of cleansing in the merits of Christ, the River of Water of Life.

As God in order of time hath placed Election before Sanctification, so he hath placed signs of Sanctification before baptizing.

CHAP.

CHAP. X. *Mark* 1. 9, 10, 11.

9. *And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.*

10. *And straight way coming up out of the Water, he saw the Heavens opened, and the Spirit like a Dove descending upon him.*

11. *And there came a Voice from Heaven saying, thou art my beloved Son in whom I am well pleased.*

I Note, That the Evangelist *Mark* as well as *Matthew*, is employed by the Holy Spirit of God, to let us know, That our Lord Jesus Christ at Man's Estate submitted to dipping, notwithstanding the Dignity of his Person, being God manifest in the Flesh, Immanuel, God with us: Behold, this mighty person bears a Testimony too, and puts a Glory upon baptizing or dipping of visible Saints, by being himself baptized in the River *Jordan* at Thirty years of Age, *Luk.* 3. 23.

If God hath appointed Dipping, why should Man pretend to sprinkle? as if Man was wiser than his Maker, or had a Sovereignty over God's Worship; I think none but Papists claims that Pretogative, tho' others practise it.

But sensible Christian, do thou choose believers Dipping, and reject Infant Sprinkling. For the Lord Jesus chose to be so baptized, and He hath dignity and sovereignty to command thy Obedience, and this sort of Obedience, even *believers baptism* in much water.

CHAP.

CHAP. XI. *Mark* 11. 30.

30. *The Baptism of John, was it from Heaven or of Men? Answer me.*

I Note, That also the Evangelist *Mark* mindeth that our Saviour himself put the Question for us that profess Believers' Baptism, *Was it from Heaven, or of Men?* This Question being close to the point, puzzled the great Men of that Day that opposed Dipping of Believers, so that they seemed to stand as it were speechless, therefore our Saviour closes upon them again, saying, *Answer me: Answer the Question.* And then they set their carnal Reason to work to find out some Sophistical Answer, and preserve their Reputation among the People; and the Learnedst Answer that they could find was a subtil one, *We cannot tell.* See their policy in the Text: *And they reasoned with themselves (not with the Scriptures) if we shall say from Heaven, he will say, Why then did ye not believe him? if we shall say of Men, they feared the People, (would be in a rage for pretending to Divinity, and yet deny Dipping of Believers a Heavenly Institution) for all men counted that John was a Prophet indeed, and they answer'd and said unto Jesus, We cannot tell, &c.* *Mark* 11. 31, 32, 33. And thus our Lord Jesus shews that Dipping after signs of Repentance, is an undeniable Doctrine.

God will accept nothing in his Worship but what he hath appointed, and that's sufficient to constrain me to submit to the great Gospel Ordinance of Believers Baptism, tho' many Rabbys cannot tell tis so.

CHAP. then

CHAP. XII. *Mark* 16. 15, 16.

15. *And he said unto them, go ye unto all the World, and preach the Gospel to every Creature.*

16. *He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.*

I Note, That this Promise, he that believeth & is baptized, shall be saved, seems to carry a great force in being baptised, as well as in Believing. But unquestionably it carries, that believing is essential to saving, and is to go before baptizing, and not baptizing before believing; for that is just contrary to the Text, Man's Will for God's, Heb. 11. 6. John 4. 23.

Believing and baptizing you see are joyned in the Text, and therefore what God hath joyned together, let no man put asunder.

And were it indeed that Infants were dipp'd, which is the right Mode of baptizing, it would not further their salvation, they not *believing*. God having reserv'd the way of their salvation as a secret peculiar to himself, even by the *unsearchable Riches of Christ*: Then how can Infants have any thing to do with *Baptism*; for *Baptism* here in the Commission is not annexed to a natural birth, but to *Preaching and Believing*.

Again, To secure dipping from supposed danger, *all the World* in the Text signifieth cold Countries as well as hot, and the Promise *I o, I am with you*, preserves, yea, *I never heard of any believer that had hurt in Baptizing*.

Again, Here's a Commission for believers baptism; but where is any Commission for Infants Sprinkling? And they that act in the Kings Name without's Commission, are Invaders of the Kings prerogative Royal, and instead of obeying, they set themselves in the Throne.

CHAP.

CHAP. XIII. *Luke 3. 2, 3.*

2. — *The word of God came unto John, &c.*

3. *And he came into all the Countrey about Jordan, preaching the baptism of Repentance, for the remission of Sins.*

I Note, That the Evangelist *Luke* also bears a Testimony to *believers baptism* upon signs of Repentance, and not to Infants, nor sprinkling.

Consider God's Anger with *Israel*, for (among other things) changing his *Altar of Earth, Stone,* or chittim-wood, into an *Altar of Brick*, *Isa. 65. 2, 3* but Infant Sprinklers say, Why is not Sprinkling as good as Dipping, seeing it will as well represent the thing signified by Baptism? But that's their mistake and God can tell best, Why not? and 'tis best for us to obey and dip, when God saith Dip.

So *Nathan* the *Assyrian* thought, that God's church and worship was too precise, and that therefore the *Assyrian* was better, as now of Infant Sprinkling, they think it better than Believers Baptism. And *Nathan* was not alone and *Pharpar Rivers* & *Damascus* better than all the Waters of *Israel*? *Alas* I rot m^h in them, and he clean? So he turned and went away a dog, but his servants advised him to obey, *2 Kings 5. 12.*

No repenting, no baptizing. If the Question be put, *Who is to be baptized?* Why the Answer is, *He that repents.* For the *Baptism of Repentance* can be applicable to none but the Repentant, and therefore not to Infants.

Again, *John* preached in all the Country about the River, because of much water.

CHAP.

CHAP. XIV. *Luke 3. 7, 8.*

7. Then said he to the Multitude that came forth to be baptized of him, O generation of Vipers, who hath warned you to fly from the wrath to come?

8. Bring forth therefore Fruits worthy of Repentance, and begin not to say within your selves, we have Abraham to our Father; for I say unto you, that God is able of these stones to raise up Children unto Abraham.

I Note, That being the natural Children of believing Parents, tho' grown Persons, doth not intitle them to this holy Ordinance; for God is able by his Spirit in the Call of the Gospel, to raise up Children unto *Abraham*; and as he was counted the Father of the Faithful, so his Children must be believers; for of the Race of the Gentiles (as we in *England* are) we cannot be the seed of *Abraham*, but as we are believers and faithful, and so *Abraham* becomes our Father, and then comes in our claim to the promise to *Abraham* and to his Children: For 'tis not *Abraham* to our Father by Natural Generation, but believing that gives right to baptism.

Moreover, every days experience teacheth us, that tho' multitudes of Infants are sprinkled, yet but few, very few of them, when at maturity, shew signs of Faith and Repentance.

And on the other hand, Experience every day teacherh us, that very many of them that have Repentance, or an effectual work of Grace upon their souls, are those that cannot plead the priviledge of having believing Parents; then pray

pray what peculiar right to baptism hath the Children of believing Parents more than others?

Besides, if the now believer that was sprinkled in his Infancy, have swaying reasons to believe, that neither of his Parents were Believers (and such there are;) then by what Rule did his Parents sprinkle, or as he calls it, baptize him; And by Vertue of what promise doth the Believer reckon his Infant-baptism effectual or valid to him, seeing his Parents were Unbelievers? For the promise was made as he reckoneth, only to the Children of believing parents. Pray then doth not the unbelief of his Parents make his Baptism void for want of a ground to found his Baptism on? Yes.

As we came to Christ (*not by the Will of the flesh, nor of the will of man, but of the will of God*) so cometh more, be their Parents believers or unbelievers. Or thus,

Our Children cannot be the Children of Abraham till they believe as he did.

Again, formerly as well as now, a generation of Vipers too often comes of believing Parents, then how are they in the Covenant more than others.

As 'tis not election but sanctification, that upon Earth actually qualifies men for Heaven, so 'tis not Election in eternity but Believing in time that actually qualifies for baptism. The Elect are chosen to be sanctified as well as to be saved, and accordingly are called by the Gospel to believe, and then be baptised, and that as a sign of their Faith; and all this is to be done before they are actually saved.

Election lays hold on the Person, The New Birth makes him holy and Baptism professes it to Men.

CHAP. XV. *Luke 3. 12, 13.*

12. *Then came also Publicans to (John to) be baptised, and said to him, Master, what shall we do?*

13. *And he said unto them, exact no more then that which is appointed you.*

I Nore, That the Publicans according to the saying of Jesus, are apter to receive the Gospel, than some Professors are.

The Publicans and Harlots go into the Kingdom of God before you, Mat. 21. 31. And the Publicans justified God, being baptised with the Baptism of John, Luke 7. 29.

A submitting to the Call of the Gospel, and diligence to learn the the Duties of it, are signs of Faith and Repenrance, and qualifies persons for Baptism, *What shall we do? What shall I do,* Acts 16. 30. is always the question of the Repenting, Believing Sinner, that is fallen in Love with Jesus, (under the sense of the need of saving from his sins,) And conceiving that Jesus hath something for him to do, he is willing to shew that Love, by doing something commanded by Jesus, even to be baptised, (*If any thing is to be done by the Creature, then Infants are excluded from that.*)

Again, Thus we read of many sorts of Persons, Pharisees, Sadduces, all the People, yea Jesus himself, but yet not a Word of Infants, the point in hand.

Again, John doth not mind whether they were the seed of believing Parents, or no, but requires Repenrance as a sign of faith to qualify for Baptism.

CHAP.

CHAP. XVI. Luke 3. 21, 22, 23.

21. Now when all the People were baptised, it came to pass, that Jesus also being baptised, and praying, the Heavens was opened.

22. And the Holy Ghost descended in a bodily shape like a Dove upon him, and a voice came from Heaven, which said, thou art my beloved Son, in thee I am well pleased.

23. And Jesus himself began to be about thirty years of Age, &c.

I Note, That the three Evangelists, witnesseth that baptism was administred on People, by dipping them in a River, and not on Infants by pouring or sprinkling a little Water on them.

Again, Tho' Jesus was Circumcised in his Infancy, yet to be baptised he must be at maturity. Tarry 'till he be just entering upon his Religious publick work, tho' he be about thirty years of Age first.

The Father hath given his testimony to dipping at maturity, by instituting it, and beholding his Sons obedience, and by a Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased.*

The Son hath given his Testimony to it, by owning it his Fathers will, and practising it, and giving his Apostles Commission for it.

The Holy Ghost hath given his Testimony to it, by descending in a bodily shape at its Administration.

Let Infant-Sprinklers show such Testimonies.

Then what Glory in the parts of Worship is there that exceeds this Glory of the Testimony of these three Infinite Persons, in the one ever-Being ?

CHAP.

CHAP. XVII. Luke 7. 29, 30.

29. *And all the people that heard him, and the Publicans justified God, being baptized with the Baptism of John.*

30. *But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of him.*

I note, The great difference between two sorts of People, the common people, and the superstitious. The common people, the poor imbrace the Doctrine of the Gospel, tho the worldly wise and superstitious reject it.

The Publicans were the Collectors of the Taxes, which the Jews paid to the Romans, and were infamous for their Exactions, yet they were convinced of their Sins by John's Ministry, and acknowledged the Righteousness, Goodness, and Mercy of God. *Being baptized with the Baptism of John,* they believed his Baptism was from Heaven, and submitted unto it as a divine Institution, confessing their Sins, and so justified God.

But the Pharisees and Lawyers, the Rabbies of the Age, rejected the Counsel of God against themselves, they continued impenitent, and refused submission to the wisdom of God in his gracious dispensation, not bringing forth Fruits meet for Repentance; and not being baptized of John.

Again, It is the indispensable Duty of Believers to be baptized, because 'tis not only enjoined, but there's not any Text that leaveth them to the liberty of leaving it undone.

CHAP. XVIII. *Luke 20. 4.*

The Baptism of John, was it from heaven or of men ?

I note, That also the Evangelist *Luke* minds, that our Lord *Jesus* defends the Baptism of *John* in manner and subject ~~as~~ by divine Authority.

And that *Baptizing* is *Dipping*, is also manifest by the literal, proper, and natural signification of the Greek word *Baptizo*, which all our *Lexicons* and Learned Men, yea Criticks in the Tongues, with one consent, do say, That *Baptize* is *Dip*, yea, such a Dipping as is used in *Bucks*, where Cloaths are wash'd, to wash the whole body, to dip over head and ears. The English and French-men keep the Greek word *Baptism* untranslated (which I reckon either a fault in the Translators, or a way left whereby the peoples ignorance about *Baptism* was continued.) But the *Dutch* translate plainly in their own Language, *Doopen* to *Dip*.

And that the word *Baptizo* doth signify to *dip* or *plunge* under water. Consider these Scriptures for the present, *Mat. 3. 16. John 3. 22, 23. Acts 8. 38. Rom. 6. 4.* And these Authors following, *Stephanus, Scapula, Budæus, Casaubon, Zanchius, Spanhemius, Taylor* and *Hammond*. For which consult *Legh's Critica Sacra, Taylor's Ductor Dubitantium*, and *Hammonds Annotat.* upon the New Testament.

Again, To baptize Persons before they Repent, is just contrary to *John's* Practice; for he rejected those that gave no signs of Repentance, *Mat. 3. 7, 8.* which excludes Infants from baptism.

CHAP.

CHAP. XIX. *John* 1. 28. 31.

28. — Jordan, where John was baptizing.

31. — That he (Jesus) should be made manifest to Israel, Therefore am I come baptizing with water.

I Note, That this fourth Evangelist *John*, also beareth Record to the first Institution of believers baptism which *John* the Baptist administered in the River *Jordan*.

Again, *John's* baptism was by Divine Authority; he called people by his Ministry to Faith in Christ, and expected good Works as the fruit of that Faith: And here began to be laid the Foundation of the New Testament-Church gathered out of the World, by the Gospel-call of Faith, Repentance, and baptism; these People he divides, he gathers the good admits the Repenting, the coming Sinner, and Rejects the rest; not an Infant baptized, nor a man Sprinkled in this Heavenly baptism.

The Old Testament Church was National, consisting of the Natural seed of *Abraham*, Servants bought with Money and Profelytes, who were circumcised, to distinguish them from others, by express command from God: but the New Testament Church is congregational, consisting of a separate People, gathered by the call of the Gospel out of the World and are reputed the Spiritual Seed of *Abraham*, by believing as he did, *Gal. 3. 6, 7. Even as Abraham, believed God, &c. they which are of Faith, the same are the children of Abraham.* and so they become proper subjects for baptism, visible Church-membership.

CHAP. XX. *John 2. 22. 23.*

22. *After these things came Jesus and his Disciples into the Land of Judea, and there he tarried with them, and baptiz'd.*

23. *And John also was baptizing in Enon near to Salim, because there was much water there.*

*In*te, That our Lord and Saviour owns *Johns Baptism*, by practising the same, and as *John* his Fore-runner had prepared the way, by preaching Repentance and Baptism, but not an Infant concerned therein.

So *Christ* admitted none to his *baptism*, but such as made an actual profession of faith.

Again, Tho the reason why *Jesus* and his Disciples and *John* also baptized in *Enon*, was because there was much *water* there, a fit place for baptizing; yet some men nowadays by their practice, reckon themselves wiser than *John*, or the Disciples and *Jesus* also; and they choose a place where is a little *water*, a spoonful serves their turn, and this is just contrary to the Text of being at *Enon*, because there was much water there.

The truth is, *Infant Sprinkling* is contrary to *Baptism* in all the parts of it.

Surely, 'tis clear, that this Text proves, there is something in much Water ('tis material to Baptismal Obedience) and that a little is not enough, a handful is not so proper as a River for Baptism.

If by plausible pretences one Error be admitted into the Church, then all Errors may follow.

CHAP. XXI. *John 4. 1, 2.*

1. *When therefore the Lord knew how the Pharisees had heard that Jesus made, and Baptized more Disciples than John.*

2. *The Jesus himself baptized not, but his Disciples.*

I note, Tho Jesus baptised more Disciples than John, yet he baptised no Infants, for the Text saith, *they were Disciples*, persons that had learn'd some of Christs Doctrines, and so became his Scholars.

Again, Baptised more *Disciples*, proves, that Infant Sprinkling is only a Humane Invention, a Counterfeit devised, to politically make all that are born in a Nation Church-members, or visible Christians before they have Faith or Repentance, of which sort the Antichristian Church is full. Which indeed secures their *Priestly Grandeur, &c.* Yet those whom Christ and his Disciples baptised, were not Infants but Disciples, Ye Sprinkle they did none.

Moreover, If *Infant Sprinkling*, had been an appointment or Ordinance of *Jesus Christ*, there would have been some Command or Example in Scripture to warrant it. But where the Scripture hath no Tongue to speak, we should have no Ear to hear, that we be not guilty of *Will-worship*.

And should any conclude that some of these baptised Disciples were Parents, yet, we find no mention of the Baptism of their little Children, for the Lord Jesus knew that they had no right to Baptism tho their Parents were believers.

CHAP. XXII. *Acts 2. 28, 39, 41.*

28 Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the Promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

41 Then they that gladly received the word, were Baptised, and the same day were added to them about Three Thousand Souls.

I Note, That upon the Jews being by Peters Preaching convicted of sin, and crying out, *What shall we do,* ver. 27. Peter answers, and commands baptism as he Commands Repentance, *Repent & be baptised,* and the Reason given why they should now repent and be baptised, is because now they are according to promise, called by the Gospel to believe, *Repent and be baptised*; but not called to be sprinkled first, and repent afterwards.

Again, When People repent before they are baptised, they are then in the way or order, that the Willdom of God hath assigned; but Baptizing & Sprinkling before believing or repenting, contradicts the order appointed by God.

Again, This Duty, *Repent and be baptised,* is not only injoynd them, but after Generations, *Joel 2. 32.* — *the Remnant whom the Lord shall call.* Every ones children that shall be called efectually by the Gospel, in all the World; so full and free are the tenders of the Gospel, for the promise of a Saviour is to many, *even as many as are called,* Rev. 7. 9. *I saw a great number, which no Man could number, of all Nations, &c.*

Again,

Again, Of all these that the Promise was made to and to their Children. *None were baptized but those that gladly received the Word:* And it doth not appear, that any Infants did or could be capable of receiving the Word, and therefore they could not be the fit subjects for *baptism*.

Again, Tho three thousand believers were added, yet there was not one believing Parent that had an Infant either baptised, or so much as sprinkled, for they that were Baptised, were only those that gladly received the Word. For in the Text, is not a word of little ones; *Baptism* is only for those that gladly receive the Word.

Again, The Primitive way of admitting Church Members, was upon a profession of Faith, a Believing: Whereupon having that sign of a *change*, a Regeneration, the Ministers then obedientially baptise them, as directed by Christ in their Commission, the Baptised being by baptism visibly added; But they were not sprinkled first, and never believe after, as a very great many are.

Why shouldst thou think, that the same God and Father that workt about thy salvation before thou thought'st of thy self, and hath by his grace effectually called thee, should not also have a design of saving grace upon some Unbelievers Children, as well as upon thine? nay, it may be, it is upon theirs and (if any be rejected) not upon thine; for it was not for any Worthiness in thee, that thou wast called; and therefore, what's in thee, that Children should be more then others when

others are of the same lump with thy self? And thy Corruptions too much work up, notwithstanding grace hath been at work upon thee, that still 'tis a miracle that thou art saved; Nay, thou wouldst never be saved, if grace did not every day abound, and mercies, great and manifold mercies follow thee every where, and all thy life long; so that 'tis by grace ye are saved, and the same grace in the Text is free to, *as many as the Lord our God shall call.* And when called, then are they accordingly proper Subjects for baptism.

Let men make the Covenant as firm as they please, and put who they will into it, yet that gives Infants no right to Baptism, until signs of Regeneration; for baptism in Scripture is always annexed to signs of Regeneration.

Tho' you sprinkle Infants upon a supposition, that they are in the Covenant, yet you will not admit them to the Lords Table upon that supposition, until they shew signs of Regeneration, then why sprinkle them before them signs? experience teacheth, that neither the Children of Believers nor Unbelievers give signs of being in the Covenant, until they are grown to Years of understanding, and the most never do it at all; how then according to your own reckoning should they have right to baptism? Being in the Covenant, gives no more right to Baptism then being Elected, and being Elected, doth not appear till signs of Regeneration, and 'tis to these signs that Baptism in Scripture is annexed, so that Baptisme is not annexed to the secret Election, but to the aparent believing.

CHAP.

CHAP. XXIII. Acts 8. 12.

But when they (of Samaria) believing Philip's Teaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were Baptized both Men and Women.

I Note, That believing in Jesus Christ, hath a Spiritual tendency to obedience & Believers baptism, *tho in our degenerated Age, many Converts motions threeto are stifled by seeming Truths.*

Again, How exprels the Text is, *both Men and Women were baptized*; but yet not a word of *Infants*, for they indeed were never baptized nor intended for it; because they were incapable of believing, or answering the Call of the Gospel.

When the *Men and Women* believed, they then were baptized, and this is compleatly according to the Commission of teaching and baptizing, *Mat. 20. Mark 16.* And indeed baptism in the best kind could not be an Ordinance of God, but by vertue of his Royal Commission.

I have read that a Learned Doctor of the Church of England, saith thus. *I have seen what my Learned and worthy Friend, Dr. H. Mr. B. and others says in defence of Infants Baptism, and must confess, I do not a little wonder, that Men of so great Parts, should say so much to so little purpose, for I have not seen any thing like an Argument for it, Dr. Bar. to Mr. T.*

Be not guilty of Contempt, as if Christs Ordinances were mean and little things, for nothing is mean that hath Christs Authority upon it. Tho' it be as the blowing of Rams horns round the Walls of Jerico, *Josh. 6. 13. and Exod. 20. 24, 25. and Lev. 8. 24.* Then be obedient in this.

CHAP. XXIV. *Acts* 8. 36, 37, 38, 39.

Philip by the Spirit preached to the Ethiopian Eunuch as he was riding in his Chariot.

36. *And as they went on their way, they came unto a certain Water, and the Eunuch said, see here is Water, what doth hinder me to be baptized?*

37. *And Philip said, if thou believest with all thy heart, thou mayst; and he answered and said, I believe that Jesus Christ is the Son of God.*

38. *And he commanded the Chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him.*

39. *And when they were come up out of the Water, the Spirit of the Lord caught away Philip.*

I Note, That they went down both into the water, and they came up out of the water, which plainly proves, that standing by the water was not enough, though much Water; then how should standing by a Basin of water be enough, or taking a handful be enough? but both must go into the Water: And the Text, to be sure, to fasten the going down into the Water upon our minds, doubles the expression, and names the persons particularly by Name, both *Philip* and the *Eunuch* went down into the Water. But why doth the Holy Ghost make this repetition, but to shew that much Water is essential to baptizing, dipping must be essential to dipping, and is not a Circumstance, Dipping and baptizing being all one, *Baptize* is Greekish, and *Dip* is English.

At my writing on this Text, I being in company of a Dissenting Minister of London

London, that practiseth Infant Sprinkling; I put one Question to him, *viz.* *Whether much water was not needful for the right performing of Baptism?* And after a little *pro* and *con*, he said, *I will grant you that it was the Primitive Practice in baptizing to dip; for 'tis foolery (said he) for any man to deny it;* and he also acknowledged, that the Greek word *baptizo* had our Translators put it into *English*, must have been *dip*. Tho he also contradictingly said, *That dipping was but a Circumstance*, and might therefore at discretion be altered to Sprinkling, that carrying the same signification in it as dipping doth: but I answered, *That Dipping was not a Circumstance, but essential to baptism.*

It's irrational, nay, it's making a thing to destroy it's self, to say, That Dipping is not essential to Dipping.

And who is the Man that may at his discretion alter God's Ordinance? Man must neither add to, take from, nor change the Institutions of Christ, without *Infalibility*.

It is one of the boldest presumptions Man can aspire unto, to innovate in the Worship of God; *Deut. 12, 32. Ch. 18. 20. Jer. 26. 2. Prov. 30. 6. Lev. 10. 1, 2.*

Again, 'Tis not another but thou thy self that believest, that is to desire to be baptized; yea, every one is to act freely for himself, and not be forced in Infancy, that bring not thy Act.

Again, It cannot enter into a Rational Man, that the Eunuch's being dipt upon terms of believing, should signify that Infant Sprinkling, is God's Ordinance, 'tis so great a non sequenter.

CHAP.

CHAP. XXV. *Acts* 9. 17. 18.

Ananias put his hands on *Saul*, and spake :

18. *And there immediately fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized.*

I note, That here is a miraculous Conversion of *Saul*, or *Paul*, by many illustrious circumstances, all clos'd up as it were with a seal, *Baptism*, as if his Conversion would not have been complete without *Baptism*; so sacred and of great import is *Baptism* to follow conversion; *Baptism* is a great demonstrative Expression of a Change in the Soul.

Again, *Paul* arose (that is as much as to say) went some whither to be baptized, where was much water; for else a little, if that would have done, might have been brought to him. as it is now-a days to children; but to be dip't, *he must arise*, *Joh. 14. 13. Mic. 2. 10. and go to some place where is much water. Jer. 13. 4. 2 Sam. 17. 22.*

And this we find in Scripture was the constant practice of the Apostles in obedience to their commission, *Mat. 28. 19, 20.* and accordingly this Apostle practiced it himself, and praiseth the *Corinthian* Saints for their punctual observation of Ordinances, *1 Cor. 11. 1. 2* Now I praise you Brethren, that ye remember in all things, and keep the Ordinances as I delivered them to you. *Baptism* was delivered in the Pattern by Dipping, *Mat. 3. 16, 17.* not by Sprinkling: and therefore Sprinkling will not serve, but it must be Dipping; *they went down into the water, Acts 8. 38.*

CHAP.

CHAP. XXVI. Acts 10. 46, 47, 48.

46. — Then answered Peter. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we.

48. And he commanded them to be baptized in the name of the Lord Jesus, &c.

I Note, That signs of Conversion are all along made the *Qualifications* or *Reasons* why persons should be baptized: But Infants giving no signs of Conversion, are therefore not qualified.

Again, Water Baptism is so great a Duty, that the Apostle commanded it upon finding the persons qualified; but Infant Sprinkling being no where commanded, or directed is a clear proof, that the Children of the Believing Parents of those times, were not qualified for baptism by their Parents believing.

Again, That which the Apostles did baptize with, was that which Christ commanded to baptize with, viz. Water.

Again, Persons receiving the spirit of God, is not sufficient to excuse them from the call of the Gospel to be baptized with water, but is rather a sure qualification for water Baptism, for no man can mend the Apostles Commission, *Mat. 28. 19, 20. Gal. 1. 8.*

Again, Sprinkling is not here commanded by Peter, but Dipping; he commanded them to be baptized, that is dipped in the name of the Lord Jesus. Surely if Sprinkling had been enough, the Apostle would not have enjoined dipping, *Acts 8. 38.*

Baptizing in much water is made an Emblem of abundance of grace and glory, *Rev 1. 5, 6*, tho some people chose a few Drops.

CHAP

CHAP. XXVII. *Acts* 16. 14, 15.

14. *And a certain woman named Lydia, a seller of Purple of the City of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended to the things which were spoken of Paul.*

15. *And when she was baptized, and her household, she constrain'd us to abide at her house.*

Note, That Lydia was a Merchant-woman, a stranger in this country where she lived, and in appearance a single Woman, or unmarried, because there is no mention of either husband or children as is usual, where such are concerned, nay, she is named as principal; not by a Husband's name, but by her own name Lydia, not as having an Husband nor in an Husband's business, but her own a Seller, it's further clear, that she had no husband nor children here where she lived. Note her Speech, Not in our House, but in my House; she properly calls it her House, whereby it clearly appears, she had no husband. And why then any should imagine she had children in her house is very strange, and but a poor shift to bring in Infant Sprinkling by? but that she had a servant or two is probable, because it belongs to her business of Trade and Housekeeping: but for any to affirm, that she had children, when the Text is altogether silent, and leaning so much to the contrary, must be reputed a great fault; and except it be affirmed she had, and also that they were not of maturity, and did not believe, this Text will do Infant Sprinkling no service. For a supposition will not be sufficient ground to build a

a church Ordinance upon, at least when many Scriptures appear against it. *If thou believest, thou mayst be baptized*, was *Philip's* terms to the *Eunuch*; and upon these terms *Lydia's* Servants might have right to baptism.

Again, If *Lydia* had a husband in her Household at her baptizing, 'tis strange that notice should be taken of the Wives baptizing and not of the Husbands; nay, if she had had a Husband therein, surely he would have been called by his Name, and if no husband, then why children?

Again, If *Lydia* had a husband, 'tis strange that she should in description be described to be a Woman and not a Wife, and that she belonged to such a City and not to such a person, & that the trade should pass in the wife's name, and not in the Husband's, and that the wife should be the Housekeeper, & not the Husband.

Again, Had *Lydia* had a Husband with her, whereby a greater probability of children might arise, it is very likely it would have been said, That *Lydia* and her husband, as well as *Lydia* and her Household; or *Lydia* the Wife of such a Man, and himself were baptized, and their Household, *Judg. 4. 4.* or had she been a Widow, to have been called so as the Woman of *Sarepta*, to whom *Elias* was sent, was called a *Widdow*, *Luke 6. 26.* And again, *Luke 7. 12.* *The only Son of his Mother, and she was a Widdow.*

Moreover, In all the forty Texts about baptism there is not one Child mentioned, then why any should imagine that *Lydia* had any baptised is strange; for here is no sign of *Lydia's* having Children.

CHAP

CHAP. XXVIII. *Acts* 16. 30, 31, 32, 33, 44.

Paul and *Sylas* being cast into Prison, an Earthquake comes, the chains and Doors open, and amazingly convicts the Jaylor, who came trembling to them.

30. *And brought them out, and said, -Sirs what must I do to be saved?*

31. *And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house.*

32. *And they spake unto him the word of the Lord, and to all that were in his house.* 33. *And he took them the same hour of the night, and washed their stripes, and was baptized he and his straight way.*

34. *And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.*

I Note, That the Gospel was preached to all that were in his house, and he and his received it, and rejoiced believing in God with all his house. And these that rejoiced believing, are they that were baptized.

But if it be supposed, that he had *Children*, then 'tis as supposable he had none; and if supposed that they were baptized, it can be only such mature children that the Text saith, *Rejoiced, believing with all his house*; for the Text notes that such persons, and none other were baptized, And therefore these could not be *Infants*.

A house of people converted together, good News! *They all believed, and were all baptized*; yea otherwise the Jaylor believing could not save his house, nor one person, *Acts* 16. 16. Neither will one man's believing for another to be baptized by, *Acts* 8. 37.

CHAP.

CHAP. XXIX. *Acts 18. 8.*

8. *And Crispus the chief Ruler of the Synagogue believed on the Lord with all his house; And many of the Corinthians hearing, believed, and were baptized*

I Note, That here again is the believing of a whole house, and their baptizing upon it; and so also as many of the *Corinthians* that believe were baptized, and no more.

And why is there such care taken all along by the Holy Ghost, to tell us of believing, when we are told of baptizing, but to shew, That there was no baptizing without the parties first believing.

Believing and baptizing, baptizing upon believing is the fix'd order of the Gospel, and about Fourty times mentioned, but throughout the *Testament*, not a word of *Infant Sprinkling*

And therefore it appears, that the Holy Ghost hath given us ample proof of what is indeed the Ordinance of baptism, having so often told us, Repetition upon Repetition.

And then, how dare any man reckon himself wiser than the Holy Ghost, by making alterations, and saying, A little water is as good as a great deal, and Sprinkling is as good as Dipping, and that Infants that do not believe may be baptized as well as believing Men and Women. *Faith comes by hearing. Rom. 10. 17.* And therefore Infants must be without Faith, or do not believe.

Believing and Baptism are joyned together, *Mark 16. 16. He that believeth and is baptized shall be saved.* What God hath joyned together let no Man put asunder, for there is no dissolving the the Union, tho disunion hath been suffered, because of hardness of heart *Matt. 19. 18.*

CHAP. XXX. *Acts 19.3,4,5.*

Paul discoursing the Brethren at Ephesus.

3. *And he said unto them, unto what then were you baptized? and they said unto John's baptism.*

4. *Then said Paul, John verily baptized with the baptism of Repentance, saying unto the People, that they should believe on him that should come after him, that is, on Christ Jesus.*

5. *When they heard this, they were baptized in the name of the Lord Jesus.*

I Note, That John's baptism and Christ's were the same, only that John's was upon profession of Faith in Christ to come, and christ's baptism is upon profession of Faith in him already come.

Again, To baptise a person by Dipping upon Profession of Faith, that was Sprinkled in Infancy, is not Re-baptizing.

Again, *When they heard this, Viz. Christ preached, is come to be believed on, they then see their former Baptism insufficient, it not being done upon their signs of believing in Christ come, this nulls the invented Offering, Infant Sprinkling:*

And Samuel said, *bath the Lord as great delight in burnt Offerings and Sacrifices as in obeying the voice of the Lord; behold, to obey is better then Sacrifices, &c.* 1 Sam. 15. 22, 23.

And these Believers are they that according to Gods order and his peoples, answer to the Gospel call ought to be baptised, to manifest that they do indeed seporate from the World and show forth Christs death and Resurrection.

CHAP.

Paul relates how he was converted; and that then *Ananias* said to him:

16, *And now why tarriest thou? arise, and be baptized, and wash away thy Sins, calling on the name of the Lord,*

I Note, That baptism is not to be delay'd, when a person is converted, but to be administered, as the *Holy Ghost* knew best how to appoint the manner, that it should be a proper sign, and to a true believer a real token of the certainty of his being washed and cleansed in the blood of christ. O the unsearchable boundlesness and depth of the Riches of Christ, presented to us by much water.

All things under the Law were cleansed by blood; without shedding of blood was no remission; and this is the River of water of Life that Saints are washed in, of which the Ordinance of believers Water baptism, is a lively Emblem, A River of Water of Life, the boundless Ocean of the Merits of Christ's blood. Rev. 1. 5. Him that loved us and washed us from our sins in his own blood. And so Jer. 23. 6. according to Zech. 13. 1. In that day there shall be a Fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness

Again, To wash away filth, Sprinkling is not so proper as dipping, but here sins are to be wash'd away by baptism, saith an Apostle.

Again, What can more oblige Saints to Gospel Obedience, than their Saviours Example, and Commission here followed by Saints.

CHAP. XXXII. Rom. 6. 3, 4, 5.

3. Know ye not that so many of us as were baptized into Christ, were baptized into his Death.

4. Therefore we were buried with him by baptism into death, that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection.

I Note, That Faith in the Death of Christ is needful to baptism; baptism, or in English Dipping, was a sign of the death and burial of Christ, and so the rising up out of the water a sign of the rising of Christ out of his Grave, which clearly shews that *not sprinkling but dipping* is proper to signify Death, burial, and Resurrection, and not only that of Christ's but of our death to sin, & resurrection to newness of life in an holy walking before God and Men, as saith Paul after his conversion and baptism; the *life that I now live is by Faith in the son of God*; and let the time past suffice for your vain conversation; and that we should by Faith see that as our bodies are buried in the water, so our sins are buried with Christ as he was in the Grave; and as our bodies are raised out of water, so by Faith see Christ risen for our Justification, and that we that are so baptized, are no more strangers and foreigners but *visibly fellow Citizens with the Saints*.

Again, By us that were baptized, the Apostle meaneth believers, not Infants; for ever since his conversion, he numbereth himself with believers, Saints by calling. CHAP.

CHAP. XXXIII. I Cor. 1. 13, 14, 15, 16, 17.

13. — *Were ye Baptized in the Name of Paul?*

14. *I thank God that I baptized none of you but Crispus and Gaius.* 15. *Least any should say, that I baptized in my own name.*

16. *And I baptized also the household of Stephanus; besides, I know not that I baptized any other.*

17. *For Christ sent me not to baptize, but to preach the Gospel, &c.*

I Note, That Paul doth not mean Christ did not at all require him to baptize, or that it was not in his Commission; but he means, he was not chiefly sent to do it; these Scriptures, are so to be understood, *John 6. 27. I Tim. 2. 14. Ephes. 6. 12.* for, if he had no command from Christ at all to baptize, then he did evil in baptizing Crispus and Gaius, &c. — *Act. 16. 32, 33.* But it is evident, that Paul declared the whole counsel of God, & was commanded by Christ to baptize, as he was a sharer in the Apostles Commission, and because he did baptize these in Christs Name, *I Cor. 1. 13, 15.*

And again, the only reason Paul gives for his not baptizing more, is, *least any should say, that I baptized in my own name,* and so set up for a party to my self, and divide Christ's Church among principle Ministers; and this, he saith only to clear himself of Schism.

Again, Pauls buisiness was chiefly to convert, and other Ministers to baptize; much like the Text, *John 4. 2. Jesus himself baptized not, but his Disciples;* and so there is no doubt, but the believing *Corinthians* were baptized, tho' not all by Paul; and so *John 3. 22.* CHAP.

CHAP. XXXIV. I Cor. 10. 2.

2. *And were all baptized unto Moses, in the cloud, and in the Sea.*

I Note, That as when believers are baptised, they publickly own Christ for their head & leader; so the children or people of Israel passing with the cloud before and behind them; and through the *Red Sea*, they publickly declared *Moses* to be their leader; so it was to them the distinguishing Sign or Ordinance, and that by God's Appointment they were all that obeyed the Lord by *Moses* to pass through the Sea.

Again, There is also resemblance between dipping and being in the cloud, and in the sea; for in both, the whole body is covered, the cloud was before *Israel* and behind, and it rested upon them; and they were in the cloud covered all over. And the Sea also was a resemblance of dipping: for as they went upon the bottom of the Sea, the waters were abundantly higher than their heads: and therefore it may be said, they were in the depth of the Sea or in a sense Dipt. For they were in the middle and at the bottom; (tho' the waters were miraculously made to stand from their Bodies, that they might not be drowned.) and Therefore an Apostle may say as this Apostle saith, *And were all baptized unto Moses in the cloud, and in the Sea.*

CHAP.

CHAP. XXXV. 1 Cor. 12. 13.

13. For by one spirit we are all baptised into one body, whether we be Jew or Gentile, whether we be bond or free, and have been all made to drink into one spirit.

I Note, That the Spirit that accompanys the Preaching of the Gospel is one in all places, and to all Persons that effectually believe, and because of thus believing we believers were baptized into one church. The Bride the Lambs Wife, part whereof were the visible Saints at *Corinth*, to whom we were added by visible demonstration, baptism, whether we were servants or free; all one, all alike, whether our Parents believing or unbelieving, so the Person baptized were a believer, and have been all partakers of the one Spirit in the one Body, the church through the Spirit and baptism.

Love to the Brethren is from the oneness of that one Spirit of God; and the multitude of them that believed, were of one heart, and of one soul, *Acts 4. 32. 1 Joh. 3. 14.*

Again, Infants are not concerned in this All baptized; for Infants were not the Saints that this Epistle was writ to (*1 Cor. 12.*) nor were Infants bond servants, neither had Infants the comforts of the Spirit attending Faith in our Lord Jesus; for that Spirit convinceth the world of sin, and a soul, of the want of a Saviour; and also shews it the christ that dyed not for his own sins but others. An Infant cannot believe this.

Paul again numbereth himself among the believers, and not among Infants. CHAP

CHAP. XXXVI. 1 Cor. 15. 29.

20. *Else what shall they do which are baptized for the Dead? If the Dead rise not at all, why are they then baptized for the dead?*

I Note, That in this Chapter the Apostle is about to clear up the Resurrection of the dead, and to do it, takes the baptizing of the Saints upon their believing to be one good Argument for it ; and accordingly argues thus : The Saints baptism or dipping to signify the Death of christ, & rising again out of the Water, to signify, the resurrection of christ, would signify nothing, if there was not indeed the Resurrection of the Body of christ, nor is to be indeed a Resurrection of the Saints, of whom christ's Body was the first Fruits. What signifies, (saith he to believers) your being baptized into, or upon the Profession of the Faith of the Death and Resurrection of christ, if christ did not die, and rise again; and if he arose again, then in time shall be a Resurrection of them that are his; the Bodies of the Saints being the purchase of the Blood of christ, as well as their Souls.

Again, No Infants can be concerned in this Baptism, because they could not be baptized for the dead; they could not believe nor confess that christ died & rose again. That one dead, risen Jesus, should satisfy the demands of infinite Justice, for thousands and millions of notorious Sinners, chief of Sinners, past, present, & to come, of which his Resurrection being a discharge from the Prison of Death, is a clear proof that he paid all the demands of injurest Justice.

CHAP.

CHAP. XXXVII. Gal. 3. 27.

27 For as many of you as have been baptized into Christ, have put on Christ.

The Apostle in this Chapter is shewing, that persons in a state of nature, are under the Bondage and sovereignty of the Law of Works, the holy, yet imperfect to justify a sinner. Gal. 3. 21. *Had there been a Law, &c.* But Saints by faith & obedience, are apparently Christ's Free-men.

I note that, The Apostle doth, as it were, say That as many that have upon profession of the Faith of the Gospel been baptized, have given a sign of being changed from expectations of Justification by the Works of the Law, to an expectation of Justification by the Blood of Christ; and so from a state of nature to a state of grace, & that you Galathians have so declared, your being baptized upon profession of that Doctrine, is a sufficient testimony; thus he goes on, expect not Justification by the Law, begin not in the spirit and end in the flesh; now Baptism hath publicly distinguished you from the World, fight the good fight of Faith in the Son of God.

Again, Infants never did put on Christ, for they never did, from a sense of a charge in nature or faith of the Gospel, desire baptism; but on the contrary, are after their Sprinkling in a state of nature, as every days experience proves by their signs of unregeneracy, and the continual pressing that preachers make to turn.

Again, As a Noble man's Servant is put in his Lord's livery to be known thereby, so Believers Baptism is a piece of the Livery of the Lord Jesus.

CHAP. XXXVIII. *Eph. 5. 4.*4. *One Lord, one Faith, one Baptism.*

Inote that, As here is but one Baptism, appointed as an *Ordinance* in the Church, so it ought to be Continued, as it was begun by *Dipping of Believers*, & not by *Sprinkling of Infants*, that is without any *Example* or order from *Christ* or his *Apostles*; therefore that cannot be *Baptism*; but *Dipping of Believers* is.

The nature and end of the Ordinance proves, that Baptizing is Dipping, and not Sprinkling.

First, To be a sign of the Covenant on Gods part to the Believer, *viz. Of washing away of sin, cleansing the whole man*, like the cleansing in the Law. *Lev. 15. 5. Tit. 3. 5. Gal. 3. 27. Eph. 5. 26.*

Secondly, To Figure out the Covenant on man's part, that he thereby visibly declares to enter into, *viz. to die to sin, and live to Christ in newness of Life, by that figurative Death, Burial and Resurrection, by being put under the water, & Raised up again*, Rom. 6. 4. Col. 2. 11, 12, 13.

Thirdly, To separate the Visible Church from the World.

Fourthly, To convince the Baptised that they are engaged by their own act of Baptism, as their *laying their hands to the Plow*, Luke, 9. 62. to hold out to the end.

Therefore Infant Sprinkling must be an invention of worldly wise men, whose wisdom is foolishness with God; and so it is a profanation of the holy Ordinance of Baptism, and only Willworship, like *Uzza's* touching the Ark of God, 2 Sam. 6. 6. when another way of service was prescribed. Numb. 4. 6.

CHAP.

CHAP. XXXIX. col. 2. 12.

12. *Buried with him (Christ) in Baptism where-
in also ye are risen with him, &c.*

I note, that Baptism is a Burying in the Water, and a rising again out of the Water, whereby the baptized shew, that Christ was buried, and arose again; Or thus, That as the baptized, tho buried in the Water, riseth again, so Christ tho buried, did not lye long, but arose again. But sprinkling cannot be this sign of being Buried and risen.

A man above-ground cannot be said to be buried, because he hath a little Dull thrown in his face, neither can Sprinkling be a sign of being buried with Christ.

Several Scripture Metaphors explain Baptizing to be Dipping.

When Persons are over-whelmed in great sufferings, they are said to be baptized therein, *Mat. 20. 22, 23. Luke 12. 5.* When they have great measures of the spirit, they are said to be baptized with the spirit, *Acts 1. 5.* When the Children of *Israel* were covered with a cloud, and the Sea on both sides, they were then said to be Baptized in the Sea and in the Cloud, *1 Cor. 10. 2.* with *Exod. 14. 12.* When *Abur* had the promised blessing of great plenty, he is said to have his feet dipt in Oyl.

As the ignorant World lays upon a human Faith, so they lay upon a Human Baptism Infant Sprinkling.

And as Saints have many things of self, continually apt to put in with Christs perfection, so somethings do mingle with their duties, and one is Infant Sprinkling.

CHAP. XL. Heb. 6. 1, 2.

1. — Not laying again the foundation of Repentance from dead works, & of faith towards God.

2. Of the Doctrine of Baptism, and laying of Hands, and of the Resurrection of the Dead, and of eternal Judgment.

I note that, Baptism was a Doctrine left charge to the Church, and that it follows in order in the Third place, after Repentance Faith; and that it is here reckoned a Foundation Principle. Then any with Wonderment may say, who dares move this Foundation, that the Father, Son, and Spirit have thus laid for Believers? they only being capable to enter into a Visible Covenant with Jesus Christ; for Baptism is an Ordinance for the Solemnization of the Souls Visible Marriage Union with Christ, *Mark 16. 16. Act. 8. 36. Gal. 3. 2.* Other Foundations can no man lay that what is already laid.

But the man of sin, the Mystery of iniquity, the great Whore of *Babylon* hath robbed the Church of Christ, of the names of her Ordinances, and put them upon her Whorish Inventions, that she may deceive the Nations therewith.

Again, Sprinkling will not serve instead of Dipping, because it is a sin to alter what God our most wise Sovereign hath appointed in his Worship. *Isa. 24. 5. Obedience is better than Sacrifice, do as you are bid.*

CHAP. XLI. 1 Pet. 3. 20, 21.

20 — Noah while the Ark was preparing, herein seen, that is eight souls were saved by water.
 21. The like Figure whereunto even Baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ.

I note that, A Believer by being baptized, is obedient to God's Will, as Noah was obedient in building the Ark, & going into it to his saving. Again, Baptism (saith Peter) doth now save us by the Resurrection of Christ; which is as to say, our believers Baptism being our answer of a good conscience towards God, is a sign of our Sanctification, and so Dipping being an effect of our faith, doth now save us by the power of the eternal Spirit that wrought that sanctification, which Sanctification is the qualification for Heaven; began & continued by Christ's satisfaction, of which his Resurrection, was a sign.

Again, Noah by Water dyed to the old world and lived to the new, as the baptized believer dies to sin, wherein he once delighted, and lives to Righteousness; or thus dead to the sufficiency of the Law, upon which he once depended, and alive to the sufficiency of Christ.

Again, There is also a kind of likeness between Noah's Flood, and the water of Baptism because both is much Water.

Again, The Apostle, saying, saved by water, seems as it were, a pointing at the Text, He that believeth and is baptized, shall be saved.

*The Conclusion respecting the Persons
that are to be Baptized.*

Now I have noted on about forty Texts concerning *Baptism*, wherein are variety of persons mentioned as *Jerusalem* and all *Judea*, and all the *Region* round about *Jordan* that confess their sins; *Jesus* himself. *Jesus* made and baptized more *Disciples* than *John*; *Three Thousand* Souls that gladly received the Word. And they of *Samarita* believing *Philip* were baptized, both *Men* and *Women*, the *Eunuch* *Paul*; They that received the Holy Ghost, *Lydia*, the *Taylor*, and they that believed of their Household *Crispus*. *Corinthians* hearing believed, *Ephesians* that before were baptized by *John*; *Romans*, *Gaius*, *Stephanus*; believing *Corinthians*, *Galatians*, *Ephesians*, *Colossians*, *Hebrews*, and those that have the answer of a good conscience.

Whereby *Believers Baptism* is clearly proved.

And I find not ore word, command, nor example, throughout the *New Testament*, for *Infant Sprinkling* or Baptizing before signs of Repentance, tho here are so many sorts of persons mentioned, described and named, yet no *Infant*. Whereby *Believers Baptism* must of necessity be indeed the Ordinance of the *L. Jesus*.

If the *Authority* of forty *New Testament* Texts is not convincing and swaying with those that would live Godly, or be reputed *Christians*, I know not what Argument will.

Where *Scripture* will not prevail, people will remain in unbelief, *Tho one rise from the dead.*

The

*The Conclusion respecting the Mode or
manner of Baptism.*

John the Baptist according to his Commission baptized in the River Jordan, Mat. 3. 4. Jesus came from Gallilee to the River Jordan to be baptized; and when baptized, went up straight way out of the water. Mat. 3. 13. 16. All baptized in the River Jordan, Mark 1. 5. and Jesus was baptized in Jordan, Mark 1. 9. John was baptizing in Enon, because there was much water there, John 3. 23. And they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, &c. Acts 8. 38, 39. Peter commanded them to be Baptized; Acts 10. 48. said Ananias to Paul, Arise and be baptized, washing away thy sins, Acts 22. 16. We are buried with Christ by baptism, if we have been planted together with him in the likeness of his death. Rom. 6. 4, 5. And were all baptized to Moses in the Cloud, and in the Sea, 1 Cor 10. 2. One Lord, one Faith, one Baptism, Eph 4. 5. Buried with (Christ) in Baptism, wherein also ye are risen with him, &c. Col. 2. 12.

Thus 'tis strange and unaccountable, that any man should pretend to draw a conclusion of Infant Sprinkling from Scripture, when there's not a Text that looks like it. And more strange that any should draw a conclusion, that *Infant Sprinkling is Baptism*, when all the Texts about Baptism tends to prove and clear the Dipping of Believers only.

How Infant Sprinkling came in fashion.

The church of Rome confesseth, she changed Dipping into Sprinkling; Cyprian is the first who pleads for baptizing the Sick by Sprinkling, and for Sprinkling new Converts in the Prison-house; and by degrees they brought it in for sick children then for all children.

Romes first and great Argument, by which Infants Baptism was brought in, was their imagining, it took away original Sin; upon which they made this Canon in the Milevetan Council.

It is our Will, that all who affirm Young Children have everlasting life, which are not baptized, to the taking away of Original Sin, shall be Anathemized.

So the fifth Council at Carthage, 416.

We will that whosoever denyeth that little Children by Baptism, are not freed from Perdition and eternally saved, that they be accursed.

This was first confirmed by Pope Innocentius and Augustin, with seventy Bishops.

I Note, Thus a Christian may see the *Our Will* & the *we Will* that brought in Infant Sprinkling without Gods Will, & therefore 'tis not strange if some Infants in cold Countries, Dye, if Dipt.

Again, The Fathers of the declined Church were but Children in comparison of the Apostles, & therefore the Apostles shall be my Fathers.

The

Obj. 8. All Nations are to be baptized, and Infants are part of Nations.

Ans. But they should be taught first and believe, according to the same Commission. *Mat. 28. 19, 20. Mark 16. 16. Acts 8. 12.*

Obj. 9. There hath been bad Men Anabaptists

Ans. Shew me a Profession that hath not such, nay, the many Malefactors that suffer Death in your memory have been of other Religions, and it may be of your Church, but what is that to Religion it self? *Judas* being a *Judas*, doth not overthrow the Gospel; 'tis not persons but things that are the Doctrines of the Gospel; 'tis Believing and Dipping that we are upon.

Obj. 10. Infants Priviledges are not less under the Gospel, then under the Law.

Ans. Their saving Priviledges are the same, but that gives no right to Baptism.

Obj. 11. Baptism came in the room of Circumcision

Ans. Circumcision of the heart came in the room of Circumcision of the flesh, *Rom. 2. 28. 29.* tho' the priviledges was annexed to Circumcision, yet now it is to Believing.

Obj. 12. There's an Universal Consent of churches and Antiquity for Infant Sprinkling.

Ans. Such consent makes nothing true nor false; 'tis Scripture does both before Consent had a Being, as it was in the beginning, should be now, and a Believer Baptized, may say, is now.

13. There are some other Objections.

Ans. One Rule will answer all Objections against Believers Baptism, *viz. That,*

God will accept nothing in his worship but what he hath appointed.

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Ans. One Rule will answer all Objections against Believers Baptism, viz. That,

God will accept nothing in his worship but what he hath appointed.

*The Objections that some Christians make,
are here Answered.*

Obj. 14. *Believers Children are holy, 1 Cor. 7. 14.*

Ans. But 'Tis but with the same holiness the Believer's unbelieving wife hath, by the same text.

Obj. 15. *Infants were once Church Members.*

Ans. So were Servants too, Godly or Ungodly, a National Church was once of divine appointment, but neither of them now, 2 Cor. 17.

Obj. 16. *Three thousand Persons could not be dipt in one day! therefore they were sprinkled.*

Ans. No: Three thousand may be almost if not altogether as soon Dipt as Sprinkled, and there were about fourscore preaching Disciples to do the Work.

Obj. 17. *There is as much command for Infants baptism, as Womens partaking of the Lord's Supper.*

Ans. No, there is not: for it is said, 1 Cor. 11. 28. *Let a Man, &c.* The Greek word here is of the common Gender, and includes both Sexes. Consider Gen. 2, 17. Acts 1. 13. Acts 14. 41.

Obj. 18. *The Promise here is to the Seed of Believers, Acts 2. 39.*

Ans. The promise here intended was, that of the Holy Ghost in Joel 2. 32, which they might expect, and also their posterity, and the Gentiles upon their effectual Calling: So that their believing is their Calling, after which may be their Baptism.

Obj. 9. *Children of relievers have habitual Faith.*

Ans. The whole Bible doth not afford one word of habitual Faith in Infants, 1 Cor. 6. 11. Rom. 10. 14. 17. Matth. 3. 7, 8, 9.

Obj.

Obj. 20. *If the Root be holy, then are the Branches.*

Answ. Saints do not beget Saints, *John* 3. 6. *John* 1. 13. *Gen.* 4. 1. Believers are created in Christ Jesus, He is the Root, *Col.* 2. 7. *Eph.* 2. 10. He is made unto us Sanctification. *I Cor.* 1. 30.

Obj. 21. *Baptism is the Seal of the Covenant.*

Answ. But you Seal without God's Seal or Directions, & can no where find his Approbation or covenant priviledge thereby, *Isa.* 1. 10. to 20.

Obj. 22. *Some children are in the Covenant, &c.*

Answ. What then, Christ and his Apostles knew that as well you, but yet never sprinkled them; 2dly. You know not which are more than others; 3dly. Why may not you put the Lord's Supper upon them too?

Obj. 23. *Necessary and unavoidable consequences will prove Infant baptism.*

Answ. We could never yet see these Necessary and unavoidable Consequences; and it is impossible that any man, that hath not before-hand heard of Infant Sprinkling, should ever find it by reading the Scriptures; but believers baptism is there apparent.

Whether is best to ground our Faith upon, an *Apostolical Command*, or a supposed Consequence.

Lastly, Let men say what they will by way of Objection, yet unless they can take out of the *New Testament* the Texts about *Baptism*, these Texts will continually as great Guns be battering down *Infant sprinkling* as a Rampart of that great city *Mystery Babylon*.

Precept and Practice in about forty *New-Testament* Texts for *believers baptism*, is a sufficient Answer to any Objection. *The*

The differences between Believers Baptism and Infants Sprinkling.

1. God hath promised that he that *Believeth and is baptised*, shall be saved, *Mark 16. 16.*

But there's no promise annexed to Infant Sprinkl.

2. There is a lively similitude between believers being buried in the Water, rising again, and Christs Death, Burial, and Resurrection, *Rom. 6. 4.*

But Infant Sprinkling shews no likeness to either.

3. Believers Baptised are entered into a prescribed way of Salvation, (profession, Visible Sanctification or a holy Life,) and so are likely to be saved, *John 5. 24.*

But Infants Sprinkled are not, but remain as they were by nature Children of Wrath, Eph. 2. 3

4. Believers Baptised, Love God and keep his Commandments. *John 14. 15.*

But Infants Sprinkled do not Love God, nor keep his Commandments.

5. Teaching, Repenting, Believing before Baptising, is Christs command, *Mat. 28. 18, 19.*

But Sprinkling of Infants is mans command.

6. Baptizing believers is baptizing Christians
But baptizing Infants is not.

7. Believers baptism hath no contradictions attending the Practice of it.

But Infant sprinkling hath many Contradictions.

1. Many Ministers assert, that sprinkling is a Token of present Regeneration, tho then nor in after time any signs of a Change in Nature appears in the Infant.

2. A Sign of Death, Burial, Resurrection, tho they do not dip, bury, raise again, but sprinkle.

3. Protestants Sperate from Rome, as the false Church, and yet some own Popish Priests Sprinkling, effectual baptism, as into one & the same Church.

4. Some profess that there is no falling from Grace once received, and that that Grace is in an Infant Sprinkled; Yet they afterwards teach for their Conversion; and in case of signs of final unbelief, reject them.

8. Believers baptised, of right come to the Lord's Table, Acts 2. 41 42.

But Infants sprinkled come neither right nor wrong.

9. Believers baptism hath a commission and a command, Mat. 28. 18, 19. Acts 10. 46, 47, 48.

But Infant Sprinkling hath neither.

10. Believers bapt. hath Scripture Examples
But Infant Sprinkling hath none.

11. Believers baptism was preached by Christ and his Apostles, as part of the Counsel of God, Luke 7. 30. Heb. 3. 6. Acts 20. 27.

But Infant Sprinkling never was.

12 Believers baptism was owned by God, his Son Jesus, and the holy Spirit visibly descending from Heaven, Mat. 3. 16.

But Infants Sprinkling never was so owned.

13. Believ. bapt. is upon their Acting Faith.
But Infants act no Faith.

14. Believers baptized, have the Answer of a good Conscience.

But Infants Sprinkled have not.

15.

15. *Believers baptism* may be sealed with *Martyrdom*, because warranted by Gods Word.

But Infants Sprinkling may not because not so.

16. *Believers baptism* was the Publicans glorifying God, *Luke 7. 29.*

But Infant Sprinkling never was so.

17 *Believers baptisme*, if rejected, 'tis the rejecting the Counsel of God, and against themselves, *Luke 7. 30.*

But not so of Infant Sprinkling.

18 *Believers baptism* agrees with all *Scripture.*

But Infant Sprinkling agrees with none.

19 *Believers bapt.* directs to much water *Joh 3. 23*

But Infant Sprinkling hath but little.

20. To baptise believers, is to keep the Ordinances as they were delivered, *1 Cor. 11. 2.*

But to sprinkle Infants, is to take that which never was delivered.

21. To baptise believers, is no change of God's Ordinance.

But to Sprinkle Infants, is.

22 *Believers baptised* upon their own Faith, are in the right way to salvation, *John 10. 28.*

But Infants sprinkled upon the Faith of another, are not in the right way.

23 *Believers baptism.* is its being an Act of the Judgment, Choice, Will and Affections to Worship God, *John 4. 24*

But Infant Sprinkling is not so.

24. *Believers baptisme* hath the best Antiquity to plead, being as Old as *John Baptist*, *Christ* and his *Apostles.*

But Infant Sprinkling but *barred up* since.

25. All those who sprinkle Infants, do confess, that *believers* were baptiz'd by the *Apostle*.

But all those who baptize believers only, do deny that any Infants were baptized by the Apostles?

26. Believers dipt, know they were baptiz'd.
But Infants don't know they were sprinkled.

27. They that baptize believers, are sure that there is a Faith professed by them.

But 'tis otherways of Sprinkling Infants.

28. Believers baptized act in Obedience,

But Infants sprinkled act not at all.

29. Believers baptism hath no absurdities in't.

But Infant Sprinkling hath several, viz.

1. That *Regeneration* may be apparent before calling.
2. That *Church-membership* before conversion's a duty.
3. That one may be baptized by another's faith.
4. That *National Churches* are more agreeable to the Gospel than *Congregational*.
5. That a carnal Seed hath a spiritual peculiar right.
6. That an *Antichristian* hath Authority to administer *Christian baptism*.

30. Of believers baptism, God will not say, Who hath required these things at your hands?

But of Infant Sprinkling he may say so.

31. believers baptism will stand as long as God's Word stands, because supported thereby, *Matth. 5. 18.*

But Infant Sprinkling must fall for want of it.

32. Believers baptized, do believe, repent, examine themselves, make judgment of things, love one another, take up Christ's Cross, Watch and Pray, &c. and therefore are fit Members of a Gospel Church.

But Infants sprinkled do not do so, and are not fit

33. Believers baptism hath God's word for it.
But Infant Sprinkl. hath only human consequence.

34. That believers were baptised by the Apostles, all Christians may affirm.

But that Infants were sprinkled by them, none can.

35. In Believers Baptism when the Minister dippeth and saith, I baptize thee, &c. he speaketh Truth.

But in Infants sprinkling, when the Minister sprinkleth, and saith, I baptize thee, &c. he speaketh an untruth at least.

36. Believers baptized, are taught of God, and made his Disciples, *Mat. 28. 18. Acts 15. 10.*

But Infants sprinkled are neither.

37. To Believers baptism submitted the L. Jesus

But to Infants Sprinkling never any like him.

38. Believers baptism introduceth no Error nor false Doctrine into the world.

But Infant sprinkling introduceth many Errors.

1. That it taketh away Original sin.

2. That it worketh grace and regeneration.

3. That it effects salvation by the work done

4. That it is an Apostolical Tradition.

5. That Infants have Faith.

6. That Infants are Disciples of Christ.

7. That only believers children are in Covenant

8. It polluteth the Church by Mingling the World and Church together.

9. Many deceitful and crafty Inventions of Antichrist, as Gossips, Bishoping, Crossings, &c.

10. It hath made contention in the Church.

11. It hath caused the bloodshed of Saints.

Christian

*Christian People's Self-Contradiction
by Infant Sprinkling.*

TIs strange, that a people (*my Brethern in other Doctrines*) that have proved and contended for the Scriptures to be the only Rule of Faith and worship (*and in other cases, will say where is it written*) should be fond of Infant Sprinkling, for which they cannot find in Scripture any word, Command, nor Example nor to give it the Reputation of a Church Ordinance.

I profess, I must give away my Understanding, if I content to a Scripture Ordinance under the Name of a Scripture Ordinance: Never let me nor other Christians pretend to bear a Testimony to the Truth, by suffering Persecution, if Scripture must not be my Rule of Understanding and Faith, take away this and take all I have, or all themselves have said in order to Christianity, or relating to Regeneration and Salvation.

Can any Man speak against Popery or Superstition that will form a Principall Ordinance in the Church without Scripture Authority for it; 'tis self Contradiction so to do; 'Tis but pulling down one *Babel* and Building another.

Let him that would find the truth of *Baptism*, search the Scriptures, and there he will find that 'tis Dipping of believers.

A sight of a Believer at Baptizing.

When you see a *believer* at baptizing, you may know that ~~Now~~ he ~~devides~~ the time of his ~~Life~~, that whereas from his birth to this time of his Baptism, he lived without giving this Gospelly appointed Sign of believing, in the Lord Jesus : But now he will live so no longer.

He till now lived as the Ignorant *Infant sprinkled World* that gives no signs of special believing, by special obedience to this call of the Lord Jesus in the Gospel.

But now the Believer is baptized, and that of choice in obedience, and according to his Lord Jesus's requirement; he declares to every body, that he is a believer, a believer in the sufficiency of the Lord Jesus to save; and that he will no longer live as the Unregenerate do, without the further Sign of his Faith by his Gospel Obedience. But will, as you see, *by baptism divide the time of his life*, that he may now say, *let the time past suffice, for a vain Conversation*; a careless fainthearted and disobedient Conversation, And may also from this time say, *the Life that I now live is by Faith in the Son of God*. My baptism upon believing, is a doing that the Gospel requires, for a beginning of a Visibility of this Life of Faith, and undergoing the Reproach of the world, for the sake of my Lord the dying Jesus of Nazareth, our exalted Saviour.

Of Reproaches and Sufferings.

HISTORY affords Relations of many People in all Ages, since the first plantation of the Gospel, that have suffer'd Contempt, Reproach, Scandal, Lyes, Disgrace, cruel Mockings, Miseries, Imprisonment Death, and publick Martyrdom, not only for the sake of professing the Doctrines of the Gospel in general, but in particular, for the Doctrine of Believers Baptism.

And that which seems more strange, is that those Men who have been the most bitter Enemies to the purity of the Gospel, have in all Ages been Persons not slighting or despising Religion, but those that have made great pretensions to Religion, all of the same Spirit as were the Scribes and Pharisees, that under a show of Sanctity, lamented the Sufferings and Death of the Prophets, and paid a kind of Devotion to the place where they were laid, and built ther Sepulchers, and yet as their Fathers did, so did they still go on with Persecution, And ever since the severe minded People upon account of Religion, have been the Priestly people; Nay, what is worse, a reformed people have been as ridgid as the former.

Behold! a wonder, *a bush burning and not consumed*, Exod. 3. 3. and Moses said, *I will turn aside and see this great sight.* &c.

This *burning bush* is God's lively Emblem of the Afflicted, Persecuted Church of Christ.

God was in the bush, & therefore it burnt; God was in the bush, therefore it was not consumed.

The Dignity of the Lord Jesus, that Baptised Believers obey.

The *Mighty Jesus* is the *God-man*, saith God the Father, *The Man that is my Fellow*, Zach. 13. 7. *His Name shall be called the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace, Isaiah, 9. 6.*

Who is the Image of the Invisible God, the first born of every creature. Col. 1. 15, 16, 17, 18, 19, 20. For by him were all things created that are in heaven, & that are in Earth, visible & invisible, whether they be Thrones or Dominions, or Principalities, or Powers, all things were created by him & for him.

He is before all things, and by him all things consist.

And he is the head of the Body the Church, who is the beginning, the first born from the dead, that in all things he might have the prebeminence. For it pleased the Father, that in him should all fulness dwell. And (having made Peace through the Blood of his Cross) by him, to reconcile all things to himself.

Beware lest any spoil you through Philosophy and vain deceit, after the Traditions of Men, after the Rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. Col. 2. 8, 9. Rom. 9. 5.

Feed the Church of God which he hath purchased with his own blood, Acts 20. 28. Phil. 2. 6.

Who being the brightness of his Glory, and the express Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the Right hand of the Majesty on high, Heb. 1. 3.

Why should not the mighty
Jesus be Obey'd?

The Conclusion.

SIn-sick Soul, hast thou fallen in love with the Lord Jesus, and would'it have God give thee an *Emblem*, *Ezek. 47.5.* of his pardoning Grace, to make thee well? Why here it is; here is upon thy Believing, much Water, assigned thee in this Ordinance of baptism. A River of Water, enough to cover thee all over, to dive in, to swim in. Then wouldst thou now, if thou hadst thy choice of an *emblem* of the pardoning grace of God thou wants, choose a few drops of Water, or enough to cover thee all over, *Isa 43.21.* I dare say, thy Wants being great, thou wouldst choose enough to cover thee all over. Then thank God he hath done it to thy hand, and that above a thousand Years ago. Yea, thy Lord Jesus hath given his Apostles Commission to Dip thee in much Water, to let thee know, that he hath according to thy Wants and desires, Grace enough and to spare, not just enough and no more, but abundance more than thou needest; here is a River, a deep River, therefore fear not wanting, he will not sparingly Sprinkle thee, as if his Grace would spend too fast to hold out, or was too costly to bestow upon thee? No, but he'll by dipping liberally wash thee clean in the flowing streams of the *River of Water of Life*. O the height of the water and the depth, *Ezek. 30.14.* of the water of life (Grace) for thy preservation, and Salvation, Christ is full, free, & unfearchable, then how should a few Drops

drops of Water signify his Grace, so w
 as abundance. What's a few Sparks to
 forth the Glory of the Meridian Sun, or
 few drops of Water to shew the abundan
 of the Ocean Sea, with the unaccountab
 flowing motions and swellings thereof, wi
 its ability to sustain the innumerable Creatur
 therein? Nothing. No drops so proper as
 River to illustrate Grace. The streams of Gra
 the flowings of Grace, *Psal.* 147. 18. the aboun
 ing of Grace, the freeness and fullness of Gra
 the flood of Grace, *Isa.* 44. 3. the irr
 sistible force and runnings of Grace, *Ex*
 1. 19. 20. The boying, floating, Long-sufferin
 nature of Grace. O astonishing grace! the
 Ocean of Grace is as infinite as any oth
 divine Attribute, and constrains the greates
 Sinners, a prodigious sort and size of sinne
 have lived, *Joh.* 4. 14. yea lived forever by grac
 then what's a few drops of Water to set for
 the infiniteness of the divine Attribute
 grace. O grace! like the Ocean runs round a
 the Nations of the world; grace like the O
 cean keepeth the World savory: grace lik
 the Ocean flows night and day; be thou sleep
 ing or waking; grace like a River is always i
 motion. Grace like a River runs many miles t
 water the Countries, and sustain the Lives o
 thirsty Creatures, *Ps.* 42. 2. *Psal.* 63. 1. Grace lik
 a River runs in the lowly Valleys, the humbl
 souls; Grace like a river carrieth away the dail
 filth of sin, saints sin, and keepeth them swee
 and clean: And as most people desire to buil
 their Houses and Towns by the river that the
 may be supplied and sustained by the Water
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Grace like
e humble
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he Water
thereof

thereof, to the soul that is converted, desires to live by grace, to build its House by grace, *Psal* 1. 3. the River of Grace, *Psal*. 46. 4, the streams whereof shall make glad the City of God. See therefore precious Soul, here's Reason enough, that Grace by the Wisdom of God should be compared to much Water, *Ezek*. 47. 5, to 12. and that a River should be more proper for Believers Baptism than a few drops, *John* 3. 23. because thy Soul wants (and that God and thy self knowest) abundance of Grace, yea, continual flowing Grace, *Psal*. 116. 3. 4.

Grace, abounding, over-flowing, saving Grace, hath like the Ocean's flowing twice in twenty four hours, puzzled wordly Wilemen, to find out the reason of it: It is to the Jews a stumbling block, and to the Greeks foolishness, but yet God in saving by Grace acts like himself, in a way of Wisdom, to preserve his Sovereignty, and glorifie all his Attributes, and so he doth by assigning Believers Dipping in water, to be a Sign of his much grace to believers, *Acts* 22. 16. *Joel* 3. 18. *Mich*. 7. 19. *Rom*. 4. 16. *Job* 49. 2. *Jer*. 17. 13. *Zech*. 14. 8. *John* 4. 14.

But why must People come to the water, and not the water be brought to them in Gods Ordinance of Baptism? Why! it may be it is because much water is needful for dipping, and it may be also to shew, that grace is not at man's will; *Job* 22. 17. and that grace, washing, cleansing, saving grace, is to keep its place; for Grace hath a dignity 'tis said, to reign *Rom*. 5. 21. as a King; and a King will keep his sovereignty, and Grace is also called a River of water of Life, *Rev*. 22. 1, 17. And you know, a River will keep its place *Ezek*. 47. 9. And so, tho' God hath a River of Grace, *Psal*. 65. 9. yet it runs its own course, here

and there, and one man for another is not permitted to take it out of its Channel, *Psal.* 104. 10. but the man that is made willing to have it must come where it is, as he is bidden, *John* 9. 7. *Isa.* 55. 1. *Come to the Waters, Zach.* 13. 1. — *There shall be a fountain opened. — for sin and for uncleanness.* He that wants it, is to come to it, and not to send somebody for it, as if it were not worth his going to; nor can any man take it out of its place, or carry it to him to sell; but he himself must come and buy it, where it runs in its native Streams, *from the Throne of God and of the Lamb*; that is Christ, and he saith to the sinner, *Come unto me*: And so in like manner, the Elementary Water in God's Ordinance is to be come to.

Tho' *Naaman the Assyrian* was not willing to go to the Waters (the Type of the Lord Jesus for cleansing, *Psal.* 65. 9.) as he was bidden; yet he had not, the Water had never answered the end. *John* 5. 7. Gods people are or should be a willing people.

John preached in all the Country about the Water, and Jesus went from *Galilee* many miles to the water, and the Eunuch went out of his Chariot to the water, and *Paul* arose to the water. And thus, tho' God hath an Ocean of Grace, and that this grace is free as a River *Pf.* 78. 20. *Jude* 3. *Isa.* 33. 21. yet saith God to his people, *They shall come weeping and mourning,* *Isa.* 48. 18. And so tho' his Ordinance of water is free, yet his people shall come to that, and not a little of that brought to Sprinkle, as if they were afraid of too much, and as if too much water *Psal.* 36. 8. would signify too much grace, or if, could they but have grace or sanctity enough to serve them to Heaven, they would not

Much Grace is meant by much Water, dipping in much Water is proper for Baptism, not only from the revealed will of God and the essence of dipping, but also from the aptness there is in much water to express Gods great grace according to Gods wonted manner throughout the Scriptures, for (Grace is a great thing,) as by the following Texts appears, *Liv. 11. 32. Liv. 14. 8. Num. 24. 6. Job 28. 10. Isa. 23. 2. Psal. 35. 8. Psal. 46. 4. Psal. 65. 9. Psal. 105. 4. with 1 Cor. 10. 4. Psal. 119. 135. Isa. 29. 10. Isa. 30. 25. Isa. 32. 2. Isa. 33. 21. Isa. 35. 6. Isa. 41. 18. Isa. 43. 20. Isa. 48. 18. Isa. 66. 12. Jer. 2. 13. Jer. 9. 1. Jer. 17. 8, 13. Jer. 31. 9. Ezek. 1. 3. Ezek. 3. 23. Ezek. 10. 15, 20, 22. Ezek. 17. 6. Ezek. 22. 14. Ezek. 32. 14. Ezek. 43. 3. Ezek. 47. &c. Dan. 10. 4, &c. Dan. 12. 5, 6. Amos 5. 24. Joel 3. 18. Zach. 9. 10. Zach. 13. 1. Zach. 14. 8. Mar. 1. 15. Joh. 7. 38. Joh. 9. 1. Joh. 5. 7. Rev. 5. 26. Rev. 1. 17. Rev. 21. 6. Rev. 22. 1. Thus God hath all along exprest his great grace by much water, Fountaiss of water, Rivers of water, Streams of water, floods of waters, and now his Son is come, these Scriptures are explained and Believers shall live by Grace as fish lives in the water: Grace is the believers Element.*

Again, As God by his Grace divides between his peculiar people and others, so he frequently ordered that Rivers and much water should divide between the land which he hath given peculiarly, and that which he had not, thus *Canaan* was Typical of Heaven, *Exod. 23. 23, 31. Deut. 3. 16. Deut. 11. 24. Josh. 16. 1. 1 King. 4. 24. 1 King. 14. 15. Psal. 72. 8. Jer. 2. 13.* And so Baptism also visibly divides between the called people of God and the uncalled.

Now Believer if it come to pass by (this or any other means) that thou art wrought to a solid desire publickly to profess thy self Religious, (*Mat. 10. 32. A believer on the Son of God for Salvation,*) by an obediencial submitting to this Gospelly settled Ordinance of Believers Baptism, and yet thou findest in thy self frailty and inability to live a perfect *holy Life*, as becometh such a Professor, and therefore thinkest with thy self to delay Baptism till thou art stronger fortified against Corruption, and better qualified for Baptism: If so, then rest on thy Lord Jesus, *Eph. 5. 26.* and conclude to live thro' the grace of God, as well as thou canst, if not so well as thou wouldest; and so resolve to be baptized.

If thou believest with all thy heart, thou mayest be baptized. Believing or Faith is an Heart qualifying Grace, and doth, and will bring forth the good fruits of an holy Conversation, tho' much of corrupt Nature still remaineth. Then what hinders thy Obedience to thy Saviours appointed Believers Baptism?

Observe, That the Jaylor, *Acts 16.* falling out of love with his Sins, speaks like a Man of Sense and Reason, *What shall I do to be saved?* And then the Apostle directs him higher than Sense or Reason, even to act as a Man of Faith too; *If thou wilt do, then believe, do that without staying for thy own Acts of Righteousness, Believe on the Lord Jesus Christ and thou shalt be saved.* Do that first, and then thou art right to do more. Faith is the Root of other Sanctified Obedience, and also gives right to Baptism.

If thou believest, is the point that the Gospel stands upon; art thou poor, art thou vile, nay, art thou the vilest of sinners, if thou believest art changed, there's no Objection against thee: *There's no Qualification like believing in the crucified Jesus of Nazareth, that hath undertaken to Sanctifie Sinners.* Godly Parents and all the Forms of Worship, are not to be compared to believing with all the heart. Thus If thou believest with all thy heart thou mayest be baptized, *Acts 8. 37.*

Art thou a Gentile Person? Then Behold the Noble *Ethiopian* Minister of State, *Acts 8.* riding in his Chariot with his Courtly Attendnace, commanding all to stand still while he goes down into the Water with *Philip*, to be obedient to his Savionrs despised Rule of Dipping, (whereby he sets himself against a Kingdom, *Æthiopia*) and then he went on his way rejoycing at the greatness of his Priviledge, according to *Phil. 1. 29. Acts 5. 41.*

Again, But it may be, thou hast been a Persecutor; That indeed is a dreadful thing, thou hast here'by made War upon God and his Son *Jesus* (that should be thy Saviour) and all the Saints; and if thou mightest had thy Will, thou wouldest have done strange things: But yet see the kindness *Ezek. 47. 9.* of the Lord *Jesus* to *Saul*, And when *Sauls* Convictions made him cry out, Lord what wilt thou have me to do? He was then taught and sent to *Ananias*, who said to him, Why tarryest thou, arise and be baptized, *Acts 22. 16.* And now to turn the Stream of his Labours, the Lord *Jesus* will have *Saul* become *Paul*, the Preacher of the Everlasting Gospel, and a Sufferer for it too.

Hear

Hear what the Evangelical Prophet *Isaiah* saith of the fulness and freeness of the Grace of the Gospel to the poor and vile sinner, *Isa. 55. 1, 2.* *Ho every one that thirsteth, come ye to the Waters (the Grace of the Gospel) and he that hath no money, come ye and buy, and eat; yea come buy Wine and Milk without Money and without price.*

Wherefore do you spend your Money (your Desires) for that which is not Bread, and your labour for that which satisfies not. —————

The Son of God confirmeth this, *John 7. 37, 38.*

In the last day, that great day of the Feast, *Jesus* stood, and cried, saying, if any man thirst, let him come unto me and drink.

He that believeth on me, as the Scripture hath said, out of his belly shall flow Rivers of living Water, (the Spirit and Grace of the Gospel.)

And again, This exalted Saviour winds up his New Testament discovery of his Grace by his Proclamation in *Revelations 22. 17.* And the Spirit and the Bride say, Come, and let him that heareth say, Come; and let him that is a thirst Come; and whosoever will let him take the Water of life freely. What wouldst have more!

O Sinner! that seest thy pollutions and art under the sense of their deserts; tho' thou canst not by thy best Obedience answer the demands of a holy severe Law, yet thou canst by believing with all thy heart, answer the Call of a holy reconciling Gospel that freely offers Christ for thy acceptance, and enjoins Believers Baptism as a Trial of thy Faith: And so, if thou believest in (the sufficiency of) the Lord *Jesus* with all thy heart thou mayst be baptized.

An Appendix.

*If any be offended at this Treatise,
Then of them I Query.*

Query 1. **H**OW comes it to pass, that Liberty of Conscience is not a Christian's Priviledge now, as much as it was when the Men of your Perswasion hotly contended for it?

Query 2. Are you an Infalible Judge of a Christian's Reason Why he believes and obeys Gods Will, (in Scripture) Tho' never any Papist or Protestant, could find a Judge so safe for Salvation as the Scripture?

Query 3. Is it not safest for a Christian in the Conduct of his Life, to follow the Exemplary Practice of Christ and his Apostles?

Query 4. Wherein do Persons by Sprinkling Infants, follow the Practice of Christ and his Apostles.

Query 5. The Apostles by Dipping Believers only, did faithfully discharge the Baptismal part of their Commission. Then I Query, by what or whose Commission, are Infants now Sprinkled, for I never heard of another Commission by Divine Authority?

Query 6. Infants being Sprinkled without Christ's Commission for it: How doth it appear that Infants Sprinkling, will be accepted by Christ, instead of Believers Baptism?

Query 7. Do not the Judgments on a Nation, often come for want of Reformation from Popery, and the Image of it, in the Churches?

Query 8. Am not I, in Obeying and Defending Forty New Testament Texts, more excusable than

some others, that with *Nonsequitors*, Crown the many more Learned, that have pretended to defend Infant Sprinkling?

Query 9. Is it not safest for the finding of a New Testament Truth (*Baptism*) to compare all the New Testament Texts together, that mention hat Truth, *there being many whereby one Text may expound another?*

Query 10. Why should Infant Sprinklers by their Practice, occasion *pro* and *con* about Baptism? *When one Text of forty about Baptism will clearly prove that Gospel baptism is not Infant sprinkling, but Believers dipping?*

Query 11. If Infants may be admitted Church Members, because 'tis believed some of them are in the Covenant to be in future time effectually called by the Gospel to Salvation, Then may not any ungodly Persons be also admitted Church Members, because some of them also are alike in the same Covenant to be in future time effectually called and saved?

Query 12. How can or doth Infant Sprinkling answer Christ's design of Believers Baptism, for dividing between his Church and the World? *When Experience and Scripture shews that the Infant Sprinkled Nations are grossly more World than Church, then Strangers and Enemies to Regeneration, tho' all sprinkled Church-Members.*

Query 13. Why should a Christian be blamed for obeying and defending forty New Testament Texts of Scripture for Believers Baptism? *When all the Men that ever opposed it, never shewed one Text that maketh any appearance for Infant sprinkling.*

Query

Query 14. Who is most justifiable, he that shews his Obedience by many clear Texts of Scripture, or he that sheweth his Practice by only fallacious Consequence and Presumption?

Query 15. Will not a Christian do well to stand to the Doctrine of forty New Testament Texts, tho' he be shot thro' and thro' with Ridiculous Speeches, &c.

Query 16. Why should I be too much afraid of my weakness, seeing my Case is true, and Truth is strongest; and like much Water, hath always a tendency to clear it self.

Query 17. Whether is it best to obey God as revealed in his Word, or obey Man as they Invent and Insult?

Query 18. If Parents imagine that they may do their Infants Religious good by their Sprinkling them, because it is no where expressly forbidden. Then may they not do them the same Good by crouding any other thing into the Worship of God that is not expressly forbidden, and that *that will be no Abuse to Baptism.*

Query 19. Tho' some groundlessly may be offended at this Treatise, and catch at a Word, is it not the Offendeds Duty to act like a Christian, by considering the Substance of what is said, rather than Sophister like, catch at a Word, to sophisticate the Truth, seeing every days experience shews, that *The greatest Clerks and Councils have tript in a Word, or Criticks have made them seem so to do.*

Query 20. Why should a Christian take Infant Sprinkling for God's Ordinance, when never any Man proved, that God ordain'd it? The

The Contents.

<i>Christ and his Apostles preach believers baptism</i>	P. 1
<i>A new Creature hath aptness to Obedience</i>	P. 3
<i>The four sorts of People that don't like it</i>	P. 4
<i>Some Lovers of Christ dares be baptized.</i>	P. 5
<i>Christian Sprinklers left to their way — — —</i>	P. 5
<i>Baptism is after Faith and Repentance</i>	P. 7
8, 10, 14, 19, 20, 24, 37, 41, 47, &c.	
<i>Baptizing is Dipping, not Sprinkling.</i>	P. 7
12, 13, 17, 20, 24, 27, 35, 37. &c.	
<i>Baptizing in much water. — — —</i>	p. 28, 35, 37
<i>Believers Infants have no right to Baptism</i>	p. 8
<i>Infants were not baptized.</i>	p. 29, 31, 33, 47, 48
<i>Neither Believers Infants nor others sprinkled</i>	p. 9
18, 21, 22, 29, 30, 31, 32. &c.	
<i>An awakened soul sees no right by nature</i>	p. 9
<i>Repentance and baptism prepares for profession</i>	p. 10
<i>Jesus was dipt and is our Example</i>	p. 11, 17
<i>Jesus chose, and went miles to much water</i>	p. 11
<i>Jesus had not Water brought to him. — — —</i>	p. 12
<i>God approved Obedience in much water.</i>	p. 12, 24
<i>Tho some reject, yet others rec. bap.</i>	p. 13, 15, 18, 25
<i>The Commission is to teach and baptize.</i>	p. 14
<i>subjected by teaching & swear allegiance by bap.</i>	p. 14
<i>Its not John's baptism now but Christs</i>	p. 14
<i>How dare some Ministers say, In the Name</i>	p. 15
<i>Election directeth not to Infant sprink.</i>	p. 16, 22
<i>God sanctifieth, & Man baptizeth. — — —</i>	p. 16
<i>God accepts only what he hath appointed.</i>	p. 18
<i>Believing and baptism are joyned together</i>	p. 19
<i>Sprinkling furthers not Infants Salvation.</i>	p. 19
<i>Never any Believer hurt in baptizing.</i>	p. 19
	Believers

	Believers bapt. hath a Commission but Infants none	p. 19
	Naaman advised to obey Gods Will	p. 20
	An Unbelievers Child's baptism is null	p. 22
I	Not Election but believing gives right to baptism.	p. 22
3	Duty excludes Infants from Baptism	p. 23
4	The Learned own that baptise is dip	p. 26
5	The gathering of a Gospel Church	p. 27, 31
5	Baptized at Enon, because of much water	p. 28
7	None but Disciples were baptized	p. 29
	Infant Sprinkling is a Counterfeit to &c.	p. 29
7	Baptism is commanded.	p. 30, 37
	They that gladly recieved the word baptized.	p. 31
37	As one, so another is saved by grace	p. 32
8	Not Covenant but Regener. gives right to bapt.	p. 32
48	Men and Women, but no Infants baptized	p. 33
9	Dr. H. and Mr. B. said much to little purpose.	p. 33
&c	'Tis foolery to deny that Baptism was Dipping	p. 35
9	'Tis affronting to change Gods Ordinance	p. 35, 41
10	Baptism follows the sign of a change	p. 36
17	Baptized with the Spirit, fits for Water	p. 37
11	Lydia had neither husband nor children	p. 38, 39
12	The Faylor had no Infants	p. 40
24	Believers baptism is not Rebaptism	p. 42
25	Baptism is a sign of washing from sin	p. 43
14	Much Water is an Emblem of Grace	p. 43
14	Baptism a sign of death, burial & rejoynt.	p. 44, 48
14	Paul did baptize several	p. 45
15	Baptized in the Cloud and Sea	p. 46
22	Baptized into one body	p. 47
16	Infants are not Church-Members	p. 47
18	Baptized for the dead, excludes Infants	p. 48
19	Not Infants but believers put on Christ	p. 49
19	There's but one baptism, thats dipping believers	p. 51
19	Believers baptism figureth 4 things	p. 50
vers	Sprinkling is a prophanation of baptism	p. 50
	Dipping	

<i>Dipping shews Christs Death and Resurrect.</i>	P. 51
<i>Several Metaphors explains baptism</i> ———	P. 51
<i>Baptism is a foundation Doctrine</i> ———	P. 52
<i>The Church robb'd of her Names, &c.</i>	P. 52
<i>Noah's Flood a Figure of baptism</i> ———	P. 53
<i>Baptism is a sign of sanctification</i> ———	P. 54
<i>The Persons, and Mode of Baptizing</i>	P. 54, 55
<i>How Infant sprinkling came in fashion</i>	[P. 56
<i>Nine Evil Tendencies of Infant sprinkling</i>	P. 57
<i>Objections Answered</i> ———	P. 58, 59, 60, 61
<i>Difference between sprinkling and baptizing</i>	P. 62, &c.
<i>Infants sprinklers makes self-contradiction</i>	P. 67
<i>A sight of a believer at baptizing</i>	P. 68
<i>Of Reproaches and Sufferings</i>	P. 69
<i>The dignity of the Lord Jesus</i> ———	P. 70
<i>Likeness between grace and much water</i>	P. 71 to 74
<i>Humane Frailty hindreth not baptism</i>	P. 75
<i>Believing is qualification for baptism</i>	P. 75
<i>Grace compared to much water</i>	P. 75
<i>Gentility hindreth not baptism</i> ———	P. 76
<i>A Persecutor called and baptized</i>	P. 76
<i>A Proclamation for all to come.</i>	P. 77
<i>Believers admitted in a way of Faith</i>	P. 77
<i>Twenty Queries about Baptism</i>	P. 78, 79, 80

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